



Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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Doing it to Christ.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."—Matt. 25:40.

Thou, who with might and majesty hath crowned thee,
Thou, whose white girdle bindeth thy white robe round thee!
We cannot climb the heaven where thou abidest,
Nor overtake the whirlwind-car thou ridest,
How shall we minister to Thee, Holiest and Highest?
We seek thy Gospel Word, and thou repliest:

"Go to the couch of pain,
Hear the weak voice complain,
His sorrows see
Where lo! it is to know
Heart-ache, and want, and woe:
There thy kind aid bestow—
'T is done to me!"

Ancient days! the enraptured prophet's story
Might not proclaim the half of all thy glory—
We know thy brow with many a diadem crowned,
We know thy name inscribed thy vesture round;
The mighty name that on thy thigh thou bearest,
And dipped in blood the shining robe thou wearest.
Thou! who in glory art gone up on high,
How may we minister to thee? reply—

"Go to the dungeon's cell,
Where sons of sorrow dwell,
Waiting for thee:
Take in the stranger guest,
Compose the sick to rest,
And be the naked drest!
'T is done to me!"

Lord, we believe the word that thou hast spoken,
The covenant of thy love is never broken—
Thou seest where no human eye may see,
The holy deeds thy people offer thee:
Thou own'st the cup to shake the pilgrim's thirst,
Own'st for thy sake, the helpless orphan nursed—
Behold thy servants, who thy voice have heard,
And be it to them, Lord! according to thy word.

Song in our Parish.

Apocalyptic Sketches.

BY REV. JOHN CUNNING, D. D.

CHRIST'S SECOND ADVENT PRE-MILLENNIAL.

I NOW come to the events that immediately precede and begin the millennial kingdom of our Lord and Saviour Jesus.

A voice of praise arose on the destruction of Rome, in which were heard sounding in heaven the words, "Hallelujah, for the Lord God Omnipotent reigneth." I may mention the fact, that this was the first Hebrew tone heard in the universal jubilee, and that in all the songs of the redeemed prior to this, there was no Hebrew accent till this song was sung, at the destruction of Rome, "Hallelujah, for the Lord God Omnipotent reigneth." We then find heaven opened, and Christ, the King of glory, descending on a white horse, the symbol of uninterrupted triumph, prosperity, and grandeur; we find the saints of God accompanying him on his progress, and He himself manifested to be in fact what he had been proclaimed to be in revelation, and predicted to be in prophecy, "King of kings, and Lord of lords." We then find an angel standing on the sun. This denotes the universality of his appearance, for we cannot conceive a spot in the universe more central than the sun, nor can we conceive an object to become more universally visible than some one standing on or in the sun. This may not be literally fulfilled, though this is probable; but it must be figuratively true, and its meaning therefore is, that there will be an universal indication to all the inhabitants of the earth to come and gather themselves together unto the great feast of the great God. That feast is, of course, a symbolical expression, and meets with its illustration by a passage from the prophet Ezekiel, who tells us, in chap. 39, "And thou, son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of

lambs, and of goats, of bullocks, all of them of fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God." The allusion is clearly metaphorical. It indicates the utter destruction of the enemies of Christ—the incontestable fulfilment of awful prophecies, and of yet more awful threatenings.

Then we read that, after the destruction of Rome, the Papal Antichrist will himself be consumed, with all his converts, finally and completely together. After this destruction and overthrow of its antichristian head; then the Millennium, as described in the 20th chapter, where the angel comes down from heaven, and lays hold on the old dragon, or serpent, and chains him for a thousand years, will commence, and to that I shall now specially turn your attention.

First, an angel comes from heaven, lays hold on Satan, and chains him for a thousand years. We know not whether that angel is figurative, as the chains must be; but this we are sure of, that during the period described as a thousand years, whether they be literal, or whether they be prophetic, Satan, who is a person, the archangel fallen, the great seducer of the saints, shall be chained, or fettered, or repressed from infecting the earth. At present he is not possessed of omnipotence, but he is possessed of ceaseless activity, he goes about seeking whom he may devour; and I have been surprised at the inconsistency of those who admit the personality of the Spirit of God, yet deny the personality of Satan; for the construction of the language that describes Satan as only figurative, must necessarily lead to the interpretation of the language that describes the Spirit of God as figurative also. Hence it generally happens that those who maintain that Satan is but a figure of speech, are the completest victims of Satan as a triumphant seducer, for they deny, and consistently deny, the personality of the Holy Spirit, as a third Person of the glorious Trinity.

We next read that there were thrones of glory and of beauty set in the sky, and on these thrones of glory and of beauty Christ's saints sit and reign with him a thousand years; and among those who occupied the most prominent of these thrones, we read were those "that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." These are the same who cried in the language contained in the chapter, where the saints that were martyred are represented as crying out from beneath the throne, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." The description in the 20th chapter is the response to that prayer, viz., the resurrection of the saints and martyrs that fell in the cause of Christ and his truth, to rise and reign with him for a thousand years.

Now here the great contest or dispute begins. First, Is the Saviour's advent to precede the Millennium, during which he reigns in his personal glory, or is it to succeed it? Secondly, Is this resurrection of the just, so frequently alluded to in Scripture, separate from the general resurrection proclaimed to take place at the close of the millennial kingdom? Now,

in expressing my conviction, I ask you not to take my opinions as if they were undisputed; weigh all I say; I enunciate conclusions to which fair criticism induces me, and will, I think, induce you to come; viz., that Christ will personally come *prior* to the Millennium, and that the first resurrection precedes, and does not succeed that epoch.

These views, of course, must not be taken on the strength of the opinions of men, they must be received or rejected upon the authority of the Word of God; and this evening, therefore, I will submit to you, first, the various opinions entertained upon the subject, next, the grounds on which I come to the conclusion I have now expressed. One circumstance, however, must strike us at the beginning of our inquiry. We are constantly told in Scripture that "we know not when Christ comes," and "the day and the hour no man knows," and we are told to be constantly watching and looking for him: now if it be true that a thousand years of millennial peace are to precede Christ's advent, it is plain we could specify the very day during any part of the Millennium, and almost the very hour when Christ will come: they are the rash fixers of dates who say Christ's advent is post-millennial: they leave it, as God's word has left it, in sublime and significant uncertainty, who bid you look for Christ in the clouds at any moment, and anticipate the Millennium as the bright sunshine that follows, not precedes, that risen Sun.

The first opinion I will specify, respecting what is called the resurrection of the just, and the nature of the millennial reign, was held by Fabian, Justin Martyr, Ignatius, and Tertullian, four of the earliest writers in the history of the Christian church, one of whom has emitted the most beautiful, scriptural, and evangelical sentiments. The opinion of these ancient writers was as follows:—First, that at the advent of Christ Antichrist should be finally destroyed; next, that there was to be a binding of Satan, and a repression of all the powers of hell for, literally, a thousand years; that the government of the earth should be in the hands of Christ, and that his saints should be made co-equal, or like to the angels; all false religion be rooted out; and that Jerusalem should again become the sacred metropolis of all the nations of the earth; and that, at the end of the Millennium, these ancient writers believe, Satan should be let loose once more, and that the enemies of God, somewhere on the outskirts of the earth, represented by the names of Gog and Magog, should make war against the people of God; that His enemies should be totally and finally destroyed; and then should be the resurrection of all that are in their graves, the casting of Satan into the lake of fire, and the full and unsuspended reign of everlasting life, and glory, and felicity in heaven.

The second theory is the theory started by a father no less eminent than any I have mentioned, namely, Augustine. Augustine believed that the resurrection here spoken of is purely spiritual; that the commencement of it was when Christ came into the world to suffer, and that a resurrection takes place ever as a soul is converted and raised from the death of sin to the life of righteousness.

The third solution is that held by Grotius and Hammond, and some other divines subsequent to the Reformation. Their idea is, that the first resurrection was purely ecclesiastical, and that it began in the days of Constantine, when the church of Christ was established by law; that the Apocalyptic beast was not Papal Rome, but Pagan Rome—a series of assumptions utterly and altogether untenable.

The last view is that originated by Whitby,

and held by many other eminent modern commentators. It is this: that the first resurrection is not a resurrection of the bodies, but of the principles and doctrines, and spiritual character and life of the Christian martyrs; that the first resurrection was to be partly national, partly ecclesiastical; that the Pope would be destroyed, the Jews be converted and restored to their own land, and the splendor of the Millennium, at the close of which Christ would come, would merge in the heavenly glory, and be one. These are the four solutions that have been offered on this subject.

Now, it seems to me that the first and last are the only two worthy of discussion. The two intermediate theories, the second by Augustine, and the third by Grotius, seem to me utterly untenable. They are contrary to the plainest principles we have established before, and as obviously inconsistent with fair Biblical interpretation; and I do not think it worth while to discuss them. The first theory, therefore, that held by Justin Martyr, Ignatius, and Tertullian, on the one hand, and the last theory, or that adopted by Whitby, and held by many Christians at present, are the only two worthy of examination.

There are difficulties connected with both these theories—and what subject has no difficulty? It seems to be a law of God that, in this dispensation, there should be no truth that has not a shadow around it: it seems to be God's will that the leaves of the tree of knowledge should not be altogether luminous on earth; in the better world those leaves will all be luminous—truth will have no shadow—we shall meet with no difficulty—all will be so plain, that he that runs may read and understand. But while the first theory has its difficulties, the second seems to have vastly more.

I now give you a few reasons which induce me to believe that the second, namely, Whitby's, is untenable. His argument is this: that the resurrection of the martyrs, declared in chap. 20, means the resurrection of their principles, their spirit, and their life, and he quotes Ezekiel's vision of the dry bones, as a case parallel, and illustrative of it. The Jews are nationally dead, and they are represented by bones exceeding many and exceeding dry—the breath of heaven passes over them—the bones are clothed with sinews, and the Jews experience a resurrection from the dead. "So," says Whitby, "it will be with the first resurrection of the martyrs and those that have not the mark of the beast." He also gives another instance—that of the prodigal son—and says, the prodigal was dead, that is, spiritually; when he was restored to his father, he is pronounced to be alive, i. e., to be risen from the dead; and in the light of these two instances, he views the resurrection of the martyrs and saints predicted to occur in this chapter. He has confounded things that differ. What looks like illustration is really not so. When we read of those resurrections to which he has referred, we always read of a death corresponding to it; in other words, we judge of the nature of the resurrection by the nature and requirements of the death. Thus, the death of the Jews is shown in the imagery of Ezekiel to have been *national*—their resurrection, therefore, must be necessarily *national* too. The death of the prodigal was *spiritual*—the resurrection of the prodigal was necessarily *spiritual* too. But the death of the martyrs, in Revelation, (chap. 20,) is pronounced to be individual, literal, and real; they were "beheaded for the testimony of Jesus;" they were declared in the previous chapter to be individually slain as witnesses for and to the truth of Jesus; and therefore, instead of Whitby's conclusion necessarily following, it seems to me, that ours is the result of

his reasoning, namely, that as national death, in the case of the Jews, implied that their resurrection would be national—as a spiritual death, in the case of the prodigal, implied that his resurrection would be spiritual too—so the literal death, in the case of the martyrs of Jesus, implies that their resurrection should be literal and personal too.—(To be continued.)

Angelic Interest.

BY CHARLOTTE ELIZABETH.

Daniel sometimes beheld several individuals of the angelic legions uniting their testimony as to the divine authority of what was declared to him; but Zechariah saw them in larger numbers, and astir with great vivacity in the work of preparation for the return of his people from captivity. It is a glorious spectacle that this sublime book opens to us, and may well shame our cold-heartedness in a cause so dear to the inhabitants of heaven. For our example, no doubt, as equally for the encouragement of Israel after the flesh, is all this written down.

We cannot fully enter upon the extraordinary instances of angelic kindness, and we may call it affectionate freedom of discourse, displayed in the book of Zechariah. He begins by relating, "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind them were red horses, speckled and white. Then said I, O my Lord, what are these? And the angel that talked with me said unto me, I will show thee what these be.—And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the myrtle trees, and said, We have waked to and fro through the earth, and behold, all the earth sitteth still, and is at rest." Zech. 1:8-11. It has been decided by expositors in general, that the man who stood among the myrtle trees was the Lord Jesus; and their decision seems to be grounded on the sequel: "Then the angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these three-score and ten years? And the Lord answered the angel that talked with me, with good words and comfortable words." (Verses 12, 13.) Christ being the one appointed Mediator between God and man, it is alike vain and sinful to seek the mediation of any created being; but are we therefore justified in denying to the angels a privilege that we know from Holy Writ the spirits of the redeemed enjoy? John heard the souls of them that were slain for the testimony of Jesus, asking how long it would be ere their blood was avenged upon them that dwelt upon the earth; and surely an angel might venture to remind the Lord that the time spoken of by Jeremiah, three-score and ten years, was now come to an end; and to ask him how long it should be ere he would have mercy on Jerusalem, and on the cities of Judah, which were to be re-built and inhabited again. In the first year of Darius, Daniel made his accepted prayer, grounded on his understanding by the books that the number of the years revealed to Jeremiah was almost fulfilled: and in the second year of Darius, Zechariah hears an angel remarking the same thing, in a tone of reverential entreaty.

Surely those holy, zealous servants of the Lord are not less concerned than we are, for the glory of his name, and confusion of his enemies in the exact performances of all his gracious promises. The Lord having answered the angel that talked to Zechariah "with good words and comfortable words," the purport of that answer was joyfully proclaimed by the angel; who then dictated to Zechariah what he was to declare in the Lord's name, of his merciful purposes to Zion, and his sore displeasure "with the heathen that are at ease." The angel next showed the prophet a symbol of the power of the Gentiles, scattering Judah, Israel, and Jerusalem; and of the destruction that awaited them for so doing.

It is very beautiful to mark the bustle and joyous activity among the heavenly hosts, when the Lord's purpose of immediate mercy to his people and his land was made known.—"I lifted up mine eyes, and looked, and behold a man with a measuring line in his hand. Then said I, whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to

this young man, saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."—Zech. 2:1-5. A splendid strain ensues, after which, says the prophet, "He showed me Joshua, the High Priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Zech. 3:1-3. Whoever is meant by this angel before whom Joshua stood, one thing is certain; we have here the great adversary himself in person resisting the re-establishment of Israel as a nation, and the Lord silencing his malignant opposition, and repeating the blessed assurance, that the brand which he desired to consume was, indeed, by the Almighty arm, plucked from the burning. Joshua was then re-clad, and a mitre placed on his head, "And the angel of the Lord stood by: and the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of Hosts; if thou wilt walk in my ways," &c.

The prophet appears to have been lost in the contemplation of the things then promised to his beloved people, but he was recalled to witness further wonders: "The angel that talked with me came again and waked me, as a man that is waked out of his sleep, and said unto me, What seest thou?" (4:1.) He sees some typical objects: and with the respectful freedom that the condescension of his guide was well calculated to encourage, he asked, "What are these, my Lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord;" (verses 4, 5.) The same form of interrogation, and an explanatory reply from the angel, occurs again five times; exhibiting most beautifully the indulgent temper of the holy angel, who continually invites inquiry, and evidently takes a high pleasure in making everything known to the prophet. The very expression used by our angel to another, "Run, speak to this young man," when the word to be spoken was an assurance of the coming restoration, abundance, and security of Jerusalem, indicates a feeling perfectly similar to that with which we would all hasten to communicate to a beloved friend any tidings of especial gladness and advantage. It gives rise to reflections that ought at once to awaken our gratitude, and doubly to increase our zeal; for surely we cannot make light of such indications of sympathy on the part of creatures who have far less cause than we to rejoice in the Lord's returning love to his ancient chosen people. The angels who, at different periods of his wonderful history, communed with Abraham, and made known to him, on some occasions, the will of the Lord, which at other times he knew by perfect inspiration—those very angels, with all the perfection of memory belonging to their high natures and faculties, never impaired by sin, are watching the fulfilment of every title of what was then foreshown. He who, by the threshing-floor of Ornan the Jebusite, pointed his drawn sword over Jerusalem, and gladly sheathed it at the command of her forgiving Lord, still looks upon her desolations, and yearns over the royal city of David, trodden under foot of the Gentiles; while a sword, more destructive than that which he wielded in the three days' pestilence, is upon her children from generation to generation, consuming not merely the life of the body, but extinguishing also that of the soul. Gabriel, who so minutely set forth to Daniel the dates of things which were to come, is watching for the time when Michael, the great prince that standeth for the Jewish people, shall "stand up," and bring the afflictions to an issue. He who reminded the Lord that his indignation against Jerusalem and the cities of Judah, had burned on to the predicted threescore and ten years, is waiting now to see the days fulfilled, when a far longer and fiercer visitation of the divine displeasure shall have an end, and one angelic messenger may hasten to another to run with the glad tidings of pardon, of jealousy for Jerusalem, of sore displeasure against the heathen who are at ease, and of the final fraying of every horn of pride that has contributed to scatter Judah and Israel.—We naturally take a livelier interest in events of which we have ourselves seen the commencement, and fully expect to see the termination, than in those which began before our days, and are not likely to come to an end till we are gone. Thus it is that we may in some measure comprehend the feeling of earnest ex-

pectation that the holy angels must regard the winding up of this world's history, the creation whereof, in its bright, unclouded morning, called forth their songs and shouts of joy. Every word of God to man was spoken in the presence of spirits, both good and bad; and while the devils, who themselves are constrained to believe, and tremble, would fain retard the accomplishment of the Lord's merciful purposes, by stirring up the vile principle of unbelief, rebellion, and ingratitude in man's heart, the angels, though they can have no sympathy with unholiness, unthankful, disobedient men, yet mourn over the delinquency that originated in the successful wiles of a powerful and subtle foe, and long for the time when their King shall take to himself his great power, and reign triumphant over the earth, according to the sure promises, which they have often been commissioned to repeat and reiterate in his name. Regarding with holy indignation the work of malignant sin, as wrought by their apostate fellows in a creature once so fair and so good, they rejoice in the presence of God over even one repenting sinner, and celebrate each individual triumph of divine grace, as an earnest of what is ultimately to be accomplished throughout the whole earth. The glory of God is intimately concerned in the exact fulfilment of every word that he has spoken; and no marvel if the angels desire to look in to the gradual development of that mighty plan which is known to none but God alone, except as far as he has foreshown it in prophetic revelations, and gradually brings it to pass in the sight of angels, devils, and of men.

All this we know from the sure word of God; and can we doubt of their intense interest in that particular family which for a long period of time constituted their only care? We say their only care as regards this earth; for throughout the Gentile world the system of devil-worship prevailed, all being sunk in idolatry; and it is morally impossible that with such the angels of God could have any fellowship, or behold without horror those detestable perversions of human intellect, those bold strivings against the inward law of man's conscience, that refused to acknowledge the glorious Creator in his visible works; and, turning his truth into a lie, gave that honor to stocks and stones, to beasts, reptiles, and their own vilest passions, embodied and deified, which was due alone to him who gave them rain and sunshine, and fruitful seasons, filling their hearts with food and gladness. The only work that we can suppose the angels to have been engaged in among the heathen nations is that which we believe they are continually performing throughout the whole world—the bearing away from earth those rescued souls whose clay tenements are dissolved in infancy; and who, not having sinned after the similitude of Adam's transgressions—that is to say, knowingly and wilfully, are yet laid under the sentence of bodily death—while the all-atoning blood of the Lamb is applied to them, canceling the original debt, and they are eternally saved. This we firmly believe to be the case with every human being who dies in infancy; not that their quitting the body before they have wilfully sinned gives them any title to heaven; but that God, who will surround his throne with a great multitude whom no man can number, out of every kindred and people, and nation, and tongue, sets the seal of his electing love on a certain number, and takes them away; such early departure not being the cause, but the effect of their salvation. Over these, we may well believe the angels have an especial charge, tenderly watching them during their transitory sojourn in the flesh, perhaps communing with their spirits, which though yet unable to act by the bodily functions, may be free to hold high and glorious intercourse with the unseen world—to us unseen—and then rejoicingly taking charge of their liberated souls, as our Lord informs us they did that of Lazarus, who "died, and was carried by the angels into Abraham's bosom." Luke 16.

We have no reason to suppose that the angels knew before-hand how our Lord would be rejected of his own when he came into the midst of them. Many amongst the Jews, like Hannah and Simeon, were waiting for the consolation of Israel: and when the aged believer held the child Jesus in his arms, and proclaimed him a light to lighten the Gentiles, and to be the glory of his people Israel, it is probable that, like the disciples after our Lord's resurrection, and even after he had opened their understanding to understand the Scriptures, he expected the kingdom to be at that time restored to their nation. Such would be the impression on the minds of the angels, so far as

we can judge; and the joy with which the messages were borne successively of the approach of his forerunner, of his own conception, and of his birth, was undoubtedly a joy in which the chosen people of God, the Jews, were a very principal object. When Gabriel appeared to Zacharias in the temple, and announced the honor about to be put on the house of the aged priest, he said of the promised child, "And many of the children of Israel shall he turn to the Lord their God."—Luke 1:16. It was in the Jewish temple, in the midst of the Aaronic rites, and standing beside the altar of incense, that this bright angel was revealed to the officiating priest; and surely the heart of Gabriel must have glowed with holy joy, while remembering the promise that the glory of that latter house should exceed the glory of the former, immeasurably as it came short of it in external and internal magnificence; and a measure of resentful displeasure might well mingle itself with his gladness, when the chilling doubt of Zacharias was opposed to his declaration. The language of his reply is exceedingly lofty: "I am Gabriel, that stand in the presence of God; and am sent to speak to thee, and to show thee these glad tidings." Luke 1:19. He could not but remember Daniel's simple faith and holy joy, when welcoming his more dim and distant communication of things that should come to pass long after the prophet's departure. Daniel's language was not, "Whereby shall I know this?" but, "O my lord, how long shall it be to the end of these wonders?" The angel proceeds to inflict the gentle but necessary chastisement provoked by the old Israelite's want of faith. "And behold thou shalt be dumb, and not be able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." Luke 1:20. Here he seems abruptly to have departed.

Six months after, the same zealous angel was despatched on a mission for which the heart of each one who reads these pages, whether Jew or Gentile, ought to send up a song of thanksgiving to the Lord. It strictly belongs to this branch of our subject, since it was most peculiarly and exclusively a Jewish event, so far. He in whom all the families of the earth were to be blessed, was emphatically the seed of Abraham; and we shall see how peculiarly this was marked in the language of Gabriel.—He "was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." This glowing and beautiful salutation, so expressive of delight in the honor to be put upon the simple maiden of Israel, and in the stupendous mercy about to be shown to man, has been perverted into an atrocious piece of blasphemous idolatry by the apostate church of Rome, which, like Satan himself, chooses the holiest things to pollute, and to make occasions of sin. Gabriel, seeing her troubled and perplexed at such an address from so glorious a personage, proceeded to encourage her: and telling her of the Son whom she was chosen to bear, he said, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever."—Luke 1:32, 33.

Discouragements in the Advocacy of Unpopular Truth.

The Christian reformer is God's noblest gift to men. To discover truth—to embody it in his life—to impress it upon the hearts of others—this is his highest vocation. Upon him the Divine Being has conferred the exalted honor of standing in the midst of his generation—a Chimborazo—to catch the first rays of the early dawn, and, from his lofty position, to herald the approach of day to the regions that lie below him. The sublimest biography is that which uncovers the workings of a noble soul, while groping and struggling after light from heaven. The honest inquirer, at first, becomes sensible of a great spiritual want—a want which he feels must be met, or he must perish, and yet, one which is not provided for by the religious creed which he has been taught. He turns to those about him. He weighs their opinions, one after another, but they do not satisfy the demands of his being. He resorts to the Bible. He knows that his Father has not left him to wander in darkness forever—that here there must be truth adapted to his condition. Then how earnest, and oft

times how fearful is the conflict which follows. With what prayerfulness—with what “strong crying and tears”—with what temptations of Satan—with what struggles against old prejudices—with what opposition from dear friends—with what fearfulness of being led astray—with what cautious investigation he studies the pages of the word of God! At length the needed light breaks upon his mind. The soul rises from its humiliation and mourning, and sits down to a heavenly feast. O, then, what joy, what overflowing gratitude fills his heart! The mariner, who finds a new world in the trackless ocean—the astronomer, who discovers a new sun in the heavens, experiences a measure satisfaction, in comparison with that of him to whom God has opened a new fountain of life. A great truth has been revealed to him—a truth of immense practical importance. He looks around upon his brethren. They, too, are perishing for the want of that saving light which has become his satisfying portion. He will now proclaim the blessed tidings to them. With a heart full of love to his fellow men, and a song of gladness on his tongue, he goes forth, bearing precious seed.

But now, new trials await him—trials for which, perhaps, he is poorly prepared. In the ardor and confidence of a new hope, forgetting how long he has himself been in arriving at the truth—forgetting, too, how obstinate is the depravity of a selfish being, he cherishes the fond expectation, that men will welcome his heavenly message as a light from God. No wonder, then, that his heart bleeds in anguish at the cold neglect, and even fiercer opposition, with which his affectionate appeals are met. While a few humble spirits hail him as an ambassador from Christ, the mass of the people, and especially those whom he has been accustomed to venerate as masters in Israel, and teachers of the law, treat him as an enthusiast, perhaps, as an impostor. His opinions are misinterpreted and ridiculed. The purity of his motives is questioned. He is pointed out as a heretic, and a disorganizer. He loses caste in society, and is shut out from the sympathies of his Christian brethren. Then comes poverty—gaunt, hungry poverty; and while the storm of opposition rages abroad, at home his little ones are crying for bread. Society has money and praise; but these she bestows upon those who butcher their children, and deceive their souls; while he, who weeps in sympathy for her sufferings—who longs to staunch her wounds, and heal her sorrows, and who is ready to lay down his life for her welfare, is turned into the street with a curse, to starve. Let us deal gently with our brother, if, under trials like these, his spirit sometimes faints, and he turns aside, from the way, like Elijah, and lies down in despair. There is no agony like that which wrings the generous, sensitive heart, when those upon whom it has lavished all the wealth of its love, repay its kindness with hard words and cold frowns. The persecuted reformer feels like the aged Lear, when the children, upon whom he had bestowed his wealth and his kingdom, and for whom he had often exposed himself in battle, drove him forth to wander amid the pelting storms of night. How mournfully is the anguish of unappreciated benevolence and self-sacrifice illustrated in the language of our Saviour, when he wept over the city of his love: “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” But if even such men as Elijah and Luther are sometimes well-nigh discouraged in advancing unpopular truth, we can easily imagine how trying such a responsibility must be to those who have far less piety and strength of mind than they had—who are not themselves the discoverers of the view they advocate, and have never made them the portion of their souls—who have adopted their principles at the recommendation of another, without realizing the persecution to which they would be exposed, and without minds sufficiently fortified to meet it.

The most hopeful characteristic of the present age is a spirit of investigation. New opinions are claiming attention in every department of thought, and while some of these cannot perish too soon for the good of humanity, there are others worthy of their divine original. These are plants of immortal birth. Springing from the soil of truth, they have been watered by the tears of good men, and the dews of approving heaven, and all the storms with which they are assailed, will only make their roots strike deeper, and raise their branches higher to the sun. But although it is evi-

dent from the imperishable nature of truth, and the moral character of God, that the unpopular but most righteous principles are destined to a glorious triumph, yet we are not surprised that some of their friends should be discouraged by the opposition with which their views are met, and should be prone to see in every apparent check to the progress of reform, an indication of total defeat. Among the noblest spirits of our time, are those prayerful men and women, found in all the religious denominations of the land, who are endeavoring to raise the standard of piety in the church, by introducing among its members higher conceptions of a holy life. Of these, there are some whose hearts are ready to faint at the trials they have experienced—the coldness of professors and the wicked hostility of the impenitent. We have even heard ministers of the Gospel exclaim, “The truth I advocate is so poorly appreciated by the world, that I am almost ready to despair of its final triumph.” But has it never occurred to one who uses language like this, that even could we be certain that the important principles we love never would be generally appreciated, still we should have no excuse for despondency and inaction? Is not the bare possibility of winning even one wanderer from the error of his way, and leading him into all the fullness of Christ, a sufficient stimulus to call forth all our energies? He who saves one soul from death has, it is true, done but little comparatively, but absolutely, he has accomplished a result which may well cause tears of the purest joy to flow. How sweet the thought of finding amid the host of heaven, one pure intelligence, to whom my prayers and labors have secured the bright inheritance of the saints! Eternal happiness! Eternal misery! These are realities which God alone can comprehend, and how destitute of Christian love am I, if my spirit is not thrilled with the affecting consideration that there is one being to whom my relations are such that they will determine his everlasting destiny! If I am faithful, his heart will expand with joy forever! If I am negligent, his wail will forever echo through the regions of the damned!—When interests like these are trembling in the balance, shall a minister of Christ talk of deserting his post, because preaching the purest truths of the Gospel is unpopular? What nobler encouragement can be presented to a generous mind, than the stirring thought, that, by patient endeavor, he may be able to open fountains of joy in some desolate heart, that will continue to flow on in unmingled purity and sweetness, long after sun, and moon, and stars have set forever!—*Oberlin Evangelist.*

American History, and American Antiquities.

History is ever progressive. What seems a full representation of a state or country, today, may be found deficient to-morrow. Human affairs have moved onward, incidents and events have been developed, and these have reflected new light, and given a new interpretation to the past. Current events are always to be revised and corrected; and the philosophy of history in communion with the mind of the individual author, may give a new and peculiar unity to the past, the present, and the future. Hence, the field of history is always open, not merely to adventurers, but to those who have the ability and heart for its substantial labors. This department of literature is never fully occupied. Those who imagine that they have furnished the standard, and growl in bitterness at the attempts of their successors, procure more pity for their self-conceit than sympathy for their injuries.

For these reasons we hail with gratification every new work on the history of our own country, that, in its execution, comes up in the province of historical labors and research. We have already some very good histories, but they are certainly too little studied. A new author, with his peculiar style and arrangement, may secure attention to this great and useful object, from large numbers that would not otherwise be led to its consideration. We are to remember that we have twenty millions to instruct in this subject, which is of vital interest to all.

These reflections were suggested to our mind by the receipt of a new school and family history of the United States, written in an easy, flowing, and attractive style, by our esteemed friend, Dr. Egbert Guernsey, A. M., and published by Cadey & Burgess, No. 60 John-street, N. Y. (12 mo., 450 pp.)

Of the merits of this work, as a whole, the lateness of its reception has not left us an opportunity to judge. From its chapter on American Antiquities, paragraphs from which

we copy below, our impressions as to the thoroughness of its investigations and its philosophy, cannot be otherwise than favorable.

After referring to the mounds and forts on the Ohio, and noticing their resemblance in form and arrangements to the forts of the Romans, our author proceeds to account for their origin:—

“Dr. Morse says, that the forts of the Romans in England were universally square; and those of the ancient Danes, Belgæ, and Saxons, were distinguished by their being round. Here, too, are the parallel walls, the ditch, the elevated squares at its corners, the parapets and gateways, like those of the Romans.

“At the time that the Romans held Britain as a province, their character was a martial and a maritime one. They possessed a sufficient knowledge of navigation to traverse the ocean, by means of the stars and the sun. Their ships, as early as the year 55 before Christ, were large and heavy, and it was equally in their power to have found America by chance, as well as other nations—the Welsh, or the Scandinavians, who made a settlement at the mouth of the St. Lawrence, in the year 1000.

“In 1821, on the banks of the river Desperes, in Missouri, was found by an Indian, a Roman coin, which was presented to Gov. Clark. A Persian coin was also discovered near a spring in the Ohio, some feet under ground.

“The remains of former dwellings, hearths, and fire-places, and bones of animals in immense quantities, are found along the banks of the Ohio, many feet under ground; while above these former habitations of men, are found growing trees as large as any in the surrounding forest. Surely, this carries us back into the dark past, and tells a mournful tale of the overthrow of mighty nations, and the final extinction of their name from the earth.”

But our author supposes that other and different people from the Romans might have been driven here, and have settled at a far more remote period.

A RELIC OF THE DAYS OF ALEXANDER.

“In the month of December, 1827, a planter discovered in a field, a short distance from Montevideo, a sort of tomb-stone, upon which strange, and to him unknown characters were engraved. He caused this stone, which covered a small excavation formed with masonry, to be raised, in which he found two exceeding ancient swords, a helmet, and shield, which had suffered much from rust; also, an earthen vessel of large capacity. Greek words were easily made out upon them, which, when translated, read as follows:—

“During the reign of Alexander, the son of Philip, king of Macedon, in the sixty-third Olympiad, Ptolmais.”—it was impossible to decipher the rest, on account of the ravages of time on the engraving of the stone.

“On the handle of one of the swords is the portrait of a man, supposed to be Alexander the Great. On the helmet there is sculptured work, which must have been executed with the most exquisite skill, representing Achilles dragging Hector around the walls of Troy, a scene taken from Homer’s Iliad. From the discovery of these relics, it is evident that the soil of Brazil has been dug by some of the old Greeks, who lived near the time of Alexander. It is highly probable that some of the Grecian navigators, in some of their voyages of discovery, of which they made many, were driven upon the southern coast, and left behind them this monument to preserve the memory of their voyage to so distant a country.

“Erasthenes, a Greek philosopher, mathematician, and historian, who flourished two hundred years before Christ, mentions the name of Pitheas, who lived in the time of Alexander the Great, as being a Greek philosopher, geographer, and astronomer, as well as a voyager, if not an admiral, and he made several voyages into the Atlantic Ocean. There was a great liability of these adventurers being driven off in a western direction, not only by the current, which sets always towards America, but by the trade-winds, which blow in the same direction for several months in the year.”

CATACOMB IN LEXINGTON.

“Lexington, in Kentucky, stands nearly on the site of an ancient town, of great extent and magnificence, which is amply evinced by the wide range of its works covering a great quantity of ground.

“There is connected with the antiquities of this city a catacomb, formed in the bowels of the limestone rock, about fifteen feet below the surface of the earth. This was discovered in 1775, by some of the first settlers, whose curiosity was excited by the singular appearance of

the stones which covered the entrance to the cavern. They removed the stones, when was laid open to their view the mouth of a cave, deep, gloomy, and terrific, as they supposed. Providing themselves with lights and companions, they descended and entered, without obstruction, a spacious apartment. The sides and extreme ends were formed into niches and compartments, and occupied by figures representing men. When their alarm sufficiently subsided, to allow them to pursue their investigations, they found these figures to be mummies, preserved by the art of embalming, in as good a state of preservation as any that have been dug out of the tombs of Egypt, where they have remained more than three thousand years. Unfortunately for antiquity and science, this discovery was made by an ignorant class of people, at a time when a bloody and inveterate war was carried on between the Indians and whites.

“The whites, indignant at the many outrages committed by the Indians, wreaked their hatred and revenge upon everything connected with them. Supposing this to be a burial place for their dead, they dragged them out to the open air, tore open their bandages, kicked the bodies into dust, and made a general bonfire of the most ancient remains antiquity could boast. The descent to this cavern is gradual—the width four feet, the height seven, and the whole length of the catacomb was found to be eighteen rods and a half; and calculating from the niches and shelvings on the sides, it was capable of containing at least two thousand subjects.

Here they had lain, perhaps, for thousands of years, embalmed and placed there by the same race of men with those who built the pyramids of Egypt, and who excavated their tombs in the earth, or in the rocky mountain sides. What changes have passed over the whole world since they were deposited there in their quiet resting-place by the hand of affection! Over the ruins of their cities a new race flourished. Earth had grown old and hoary, and time had crumbled their monuments into dust.

“The conviction forces itself irresistibly upon our mind, that the people who made this cavern, and filled it with the thousands of their embalmed dead, were indeed from Egypt. If they were not, whither shall we turn for a solution of the mystery? The North American Indians were never known to form catacombs for their dead, or to be acquainted with the art of preservation by embalming.”—*Farmer and Mechanic.*

The Miseries of London.

The following is a description of a single lane called Church Lane, in the city of London, within the limits of St. Giles. Not long since the London Statistical Society appointed a committee to examine the sanitary condition of this lane. A member of that committee furnished the following fact.

“The lane is three hundred feet long, and contains 32 houses. It is lighted by three gas-lights, and water is supplied three times a week, but no tanks or tubs were to be found.—I will simply give two or three houses that we visited, as a fair average of the whole. Many things are too disgusting to enter the columns of a newspaper, and therefore I shall only give some of the leading facts. The first house that the Committee visited contained 45 persons, only 6 rooms and 12 beds!—windows broken in—filth abundant. In the second there were 56 persons, and only 13 beds. In the third there were 61 persons, and 9 beds, averaging nearly 7 to a bed. And these of all ages, sexes, and conditions!”

This is as horrible a state of things as ever one could imagine to exist, and as it is a stern fact, there is no virtue in shutting one’s eyes to it. A majority of the windows were broken, and the cold night winds could not fail to sweep in, and inflict colds and consumption upon the inmates. The occupations of this miserable class are of great variety—some are fruit dealers, some sweeps, some knife grinders, some mendicants, some crossing sweepers, some street singers, and many thieves and prostitutes.

The committee say in their report:—“In these wretched dwellings, all ages and both sexes, fathers and daughters, mothers and sons, grown up brothers and sisters, stranger adult males and females, and swarms of children—the sick, the dying, and the dead, are herded together with a proximity and mutual pressure which the brutes would resist; where it is physically impossible to preserve the ordinary decencies of life, where all sense of propriety and self-respect must be lost.” Such is the

state of Church Lane! Would that it were alone in its notoriety! Alas! there are many others quite as bad. But how much these poverty-stricken beings are to blame for their state is a solemn question to answer.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUGUST 5, 1848.

The Apocalypse—Not a Poem.

Our attention has been called to this by Mr. Lord's review of Prof. Stuart's commentary on the Apocalypse, an article in the first number of his new quarterly, a work we have not time to notice in this number as we wish, but hope to more fully in our next. The Professor, it will be remembered, has pronounced the Apocalypse a book of poetry. This is equivalent, in the minds of many, to saying that it is an allegory, a rhapsody, and of little value. The same plea is often made respecting other portions of the prophetic writings. Speak to such minds of the glorious promises to the righteous, or the terrific threatenings to the finally impenitent, or of the beauteous future, and they reply: O, that is only poetical,—highly figurative language. Do such suppose that God has used language without weighing well his words? Has He in any instance too highly pictured the future scenes, described by those who wrote as they were moved by the Holy Ghost? Did He need to please the fancy of any! to amuse men with high-sounding words? to tantalize his creatures with over-drawn pictures of good, or to frighten the wicked with unreal terrors? Says Prof. STUART:—

"The prophets have indeed employed most glowing language in describing the future seasons of prosperity; and all they have said will doubtless prove true, in the sense which they meant to convey. But let him who interprets these passages remember well, that they are poetry, and are replete, in an unusual degree, with figurative language and poetic imagery."—*Hints*, p. 147.

True, the prophecies are, many of them, "highly poetical," as far as sublimity contributes to their poetical character—or as far as they are written in accordance with the Hebrew rules of poetry: but it does not necessarily follow that they are any the less literal. Poetry may be as truthful and simple as prose; and prose as fictitious or fabulous as poetry. The events, either of history or prophecy, may be as literally recorded in the one as in the other. It is fitting that predictions of sublime and glorious events should be enunciated in language corresponding to the theme. But unless it can be shown that God intends to amuse his creatures with high-sounding words, instead of instructing them in divine truth, and therefore permitted the prophets to clothe their ideas with fanciful imagery, we are not, on account of their poetical character, to receive them as any the less literal in their application.

Indeed, the learned Professor has himself shown the necessity of abiding by the literal interpretation. He asks:—

"How could the Bible be what it is, viz., a revelation from God, provided its diction and the principles of interpreting it are to be regarded entirely diverse from those of all other books? What can be more rational or plain, than the proposition, that when God speaks to men for their instruction, he speaks by men, and for men, and therefore expects to be understood." . . . "A revelation must be intelligible, or it is no revelation. It must be in language that men are accustomed to use, or they can have no key to it."

"A revelation (so called) to men, which is clothed in words not employed agreeably to the *usus loquendi*, and not to be interpreted by the usual principles of exegesis, is of course no revelation at all. It is no more than sounding brass, or a tinkling cymbal; for it neither gives any distinct, articulate, intelligible sounds, nor does it represent them to the eye. It is in vain, therefore, that we seek for any rules by which such a book can be explained."—*Hints*, pp. 15, 16.

Again he says:—
"If God reveals the future to men, he must speak so as to be understood. The things suggested by the words employed are, beyond all question, understood by him incomparably better than they can be by men. But the question before us is, not what knowledge God possesses, but what has he designed to reveal? Now, if he employs words as the medium of a revelation respecting the future, then those words are to be interpreted by the ordinary rules of language, or else there is, of course, no revelation made by them."—*Id.* p. 46.

We know the Professor may reply, that this was written to disprove "an occult or double sense of prophecy." True: but it is none the less applicable to the present question. It may also be said, that it is in accordance with "the ordinary rules of language," to explain "poetical imagery" less literally than ordinary expressions. To this we reply, that it may be, or it may not be, as the circumstances require. Poetical imagery may be used merely to please the fancy, or to tickle the ear, or it may be used to express actual realities, as they are, or will exist. But as the Bible is given only for our instruction, and was not, like a theatrical play, written for our amusement, we have no right to suppose that the language teaches anything less real than the ordinary use of language would indicate, unless the necessity of the case requires us thus to consider it. For as "God addresses men in order to instruct, or reprove, or console, he will, of course, speak what is intelligible;" and, consequently, he will not, "merely to gratify the fancy, or amuse the imagination, or to allure by ingenuity in drawing supposed resemblances," resort to poetical imagery. The glorious events of the future "are no originals for fancy pictures." The symbols, figures, parables, &c., of Scripture are no exception to this. To be a revelation from God to man, they must be used in a certain uniform sense, each having a distinct, certain meaning. We may not always have discovered this, yet it must be discoverable, or it is no revelation. When we have learned the language of symbols, &c., we then have as literal a signification for these portions of Scripture as of any other. Therefore, while we interpret the poetical effusions of novelists as merely fanciful, or at best as highly colored; we must interpret the poetry of the Scriptures as language conveying ideas in the very words which best express the ideas to be conveyed. To interpret them otherwise, unless, as before remarked, the circumstances of the case require us so to do, is to place them on a par with the writings of heathen poets, who only sought to amuse or interest.

While, therefore, it could be shown that the Apocalypse is a poem, it would not take from its literal importance, it is also worthy of remark, that it has none of the qualities of a poem. To show this, we quote Mr. Lord's remarks on this head:—

The first and most important of the hypotheses on which he proceeds is, that the Apocalypse is a poem, and an epopee. This is not a mere unimportant conjecture, designed only to give an air of elegance and dignity to the book; but is the ground, in a large degree, of all his other hypotheses, and the motive of the explanations which he assigns to a chief part of the symbols. It is the reason that he regards the apostle as himself inventing the symbols, and designing them for the mere decoration of his work, in place of their being revealed to him in vision. It is among the reasons, also, doubtless, that he regards it as written mainly to console the church of the first century;—not to make known a succession of events that were to take place through a long tract of ages; that he assigns its composition to the reign of Nero; that he applies the symbols of a great part of the visions to events of the Jewish war under that prince, and the subversion of Rome; and that he treats portions of the prophecy as mere episodes, designed rather to detain and amuse the reader, than to foreshadow the great events they are employed to represent. If mistaken accordingly, in that hypothesis, his whole theoretical scheme and explication rest on a false basis.

What, then, is the ground on which he assumes that the Apocalypse is a poem, and an epopee? Is it that it has the modulation, or regular alternation of long and short syllables, which is an essential element of poetry, and constitutes one of its specific differences from prose? Not in the least. Though a Greek can, no more than an English composition, be a poem, without modulation, there is no pretence that the Apocalypse exhibits the slightest trace of that peculiarity of verse. It is in that relation, precisely like other didactic and descriptive prose, without metrical harmony. This he admits.

"It is now agreed, as has more than once been stated, that the Apocalypse is a book of poetry. Not that it is rhythm, or composed in heroic verse; but still it is essentially, in its very mode of conception, plan, and diction, a poetic work. Poetry is the characteristic of nearly all Hebrew prophecy; and why should not the Apocalypse, written by a Hebrew, be poetic? And if it be, all the rules and principles which apply to the figurative language, the allegory, the symbol, the peculiar diction of prophetic prophecy, must be applied to the interpretation of the Apocalypse."—Vol. i., p. 200.

He asserts, however, that though "it has not any claim to the feet or measure of heroic verse, in the Greek or Roman classics," it yet has the parallelism, which constitutes the chief characteristic of Hebrew poetry. "But it has everywhere more or less of the Hebrew parallelism thrown into its sentences. The writer, however, does not seem to have aimed at this, as a special object to which he had directed peculiar attention." A decisive indication that he did not attempt to make his work a poem, even so far as that peculiarity might constitute it such; and acknowledged in terms that bespeak the vagueness of ideas and want of acquaintance with the nature of verse, to which the theory must obviously have owed its origin. To aim at a specific object, by directing to it

a peculiar attention, is at least a species of parallelism, that has no claim to be considered as poetic.

"As a Hebrew, and thoroughly imbued, as he certainly was, with a knowledge of the Hebrew prophets, who, for the most part, are also poets, he has fallen times without number into a rhythmus, like that which they exhibit."—Vol. i., p. 147.

The assumption that a work is a poem, because its author falls at times by accident, or unconsciously, into a rhythmus, seems sufficiently preposterous. But his proofs are more unpoetic than his theory. He presents the following as an example of this accidental measure:—

"And straightway I was in the Spirit,
And lo! a throne was set in heaven,
And one was sitting upon the throne,
And he who sat resembled a jasper and a sardius,
And a rainbow round the throne was like an emerald,
And round the throne were four and twenty thrones,
And on the thrones sat four and twenty elders,
Being girt round with vestures of white,
And on their heads were golden crowns."
—Vol. i., p. 147.

It is apparent from this and his other examples, which he has varied from the original by the omission and insertion of words, to give the lines a more suitable length, that he has mistaken a shortness of sentences, and resemblance in structure, for rhythmus, than which no two things are more distinct and diverse. Rhythmus in poetry denotes the measure of feet in a line; or that combination of long and short syllables, by which the time required for the pronunciation of the successive lines is the same; and by his own admission, therefore, is wholly unknown to the Apocalypse. The nature of the adjustment of syllables by which that equality of time, and the similarity of movement which it secures, is attained, is seen from the elements of which it consists, in English epic, and some other species of verse. It requires, in our language, not only an equality of the lines in length, or number of feet, and an alternation of long and short syllables; but a caesura, also, or pause, at a nearly regular interval in each line; and a cadence or stroke on the last syllable, by which the last syllable of each division of the line is prolonged beyond the space it occupies when pronounced as prose. Of the caesura in each series of modulated syllables or line, Pope's versification presents many elegant specimens, such as the following:—

"Rapt into future times—the bard begun;
A Virgin shall conceive—a Virgin bear a Son!
From Jesse's root—behold a branch arise,
Whose sacred flower—with fragrance fills the skies,
The ethereal spirit—o'er its leaves shall move,
And on its top—descends the mystic Dove.
Ye heavens! from high—the dewy nectar pour,
And in soft silence—shed the kindly shower!
The sick and weak—the healing plant shall aid,
From storm a shelter—and from heat a shade:
All crimes shall cease—and ancient frauds shall fail,
Returning Justice—lift aloft her scale,
Peace o'er the world—her olive wand extend,
And white-robed Innocence—from heaven descend."

There are similar pauses, also, in the modulation of blank verse, though with greater variations of distance from the first foot in the line. Thus, in the introduction of "Paradise Lost":—

"Of man's first disobedience—and the fruit,—
Of that forbidden tree—whose mortal taste,
Brought death into our world—and all our woe,—
With loss of Eden—till one greater man—
Restore us, and—regain the blissful seat—
Sing, heavenly Muse—that on the secret top,—
Of Oreb or of Sinai—didst inspire—
That shepherd who—first taught the chosen seed—
In the beginning—how the heavens and earth—
Rose out of chaos."

There is an elegant example of this swell in sub-sidence in the movement, in Eve's reply to Adam:—
"Sweet is the breath of morn—her rising sweet,—
With charm of earliest birds—Pleasant the sun—
When first on this—delightful land he spreads—
His orient beam—on herb, tree, fruit, and flower—
Glistening with dew—Fragrant the fertile earth—
After soft showers—and sweet the coming on—
Of grateful evening mild—Then silent night—
With this her solemn bird—and this fair moon—
And these gems of heaven—her starry train—"

There is thus a perpetual pulsation or swing in the modulation of verse, like the vibrations of a pendulum, by which the syllable on which the pause takes place, and the last in the line, are prolonged beyond the space assigned them in prose; and it is this measured and balanced movement by which the period employed in the pronunciation of the lines is determined and made uniform, that in epic verse is denominated, its rhythmus. But nothing whatever of this modulation exists in the lines which Mr. Stuart offers as an exemplification of it. They are as wholly without the pause, as they are without a musical alternation of feet, and cadence, or prolonged stroke at the termination.

Nor have they anything more of Hebrew parallelism than of musical modulation. Each line expresses a proposition that is peculiarly its own. There is not a single instance either of repetition or resemblance like the parallelism of the following passage, (Isa. 51:6, 8):—

1. "Hearken unto me ye that know righteousness;
The people in whose heart is my law;
2. Fear not the reproach of men,
Neither be ye borne down by their revilings;
3. For the moth shall consume them like a garment,
And the worm shall eat them like wool;

But my righteousness shall endure forever,
And my salvation to the age of ages."

He has thus obviously overlooked the nature of parallelism, as well as of rhythmus, and mistaken for them a mere termination of each sentence in a succession, within the limits of a line, and a similarity in simplicity and neatness of structure, which are no more peculiarities of poetry than of prose. On that theory, many other portions of the Scriptures, which no one ever imagined to be poetic, are as fully entitled to that denomination as those parts of the Apocalypse which he quotes. Such are the first verses of John's gospel:—

"In the beginning was the Word,
And the Word was with God,
And the Word was God.
The same was in the beginning with God.
All things were made by him,
And without him was not anything made
That was made.
In him was life,
And the life was the light of men,
And the light shineth in darkness,
And the darkness comprehendeth it not."

Is there any poetic attribute in the lines offered by Mr. Stuart, as a specimen of rhythmus and parallelism that does not exist equally in these? Much of John's gospel, and first epistle, admits as easily a similar arrangement in short lines; but it were preposterous on that account to regard them as poetic. The genealogies of Matthew and Luke admit such an arrangement. We add two other passages which he alleges as poetic in their structure:—

"And they sang a new song, saying,
Worthy art thou to take the book and open its seals,
For thou wast slain, and hast redeemed us to God by thy blood,
Out of every tribe, and tongue, and people, and nation,
And hast made us kings and priests unto God,
And we shall reign upon the earth."

"These are they who have come out of great distress,
Who have washed and cleansed their robes in the Lamb's blood;
Because of this they are before God's throne,
And day and night they serve him in his temple;
And he who sitteth on the throne will pitch his tent over them.

They shall not hunger, neither shall they thirst,
Nor sun, nor burning heat shall fall upon them,
For the Lamb in the midst of the throne shall feed them,
He shall lead them to fountains of living water;
And God shall wipe all tears from off their eyes."
—Vol. i., p. 148.

These passages, though inaccurately translated, are marked by great beauty of thought, and expressed with simplicity and strength; but they have nothing whatever either of the rhythm of Greek and English, or the parallelism of Hebrew verse.

He alleges, as another reason for regarding it as a poem, that it is adorned with the usual embellishments of poetry, similes, metaphors, and other figures.

"Every one acquainted with Hebrew poetry knows well that parallelism, or bimemberal divisions, constitute its most prominent feature. Next stand lofty select figurative language, frequency of metaphor, and allegorical representations. I will not say that the diction in the Apocalypse is in general as lofty and select as that of Isaiah, but I may truly say, that in frequency of metaphorical and figurative expression, and in the use of symbols, it exceeds any and all of the prophets. The world of imagery in which it lives and moves, has no complete parallel in the Scriptures."—Vol. i., p. 147.

And he represents it, in a subsequent passage, as having "the essential characteristics of all prophetic poetry, viz., figure, simile, symbol, and peculiar diction."—(p. 153.) The misapprehension of the nature of figures, and misjudgment respecting their frequency in the Apocalypse, which he displays in these passages, surpass, if possible, his misconceptions in respect to rhythmus and parallelism.

There is not a solitary simile in the Apocalypse in which the object of comparison and the particulars of the resemblance are largely described, as is invariably the usage of the poets in the comparisons which form the chief ornament of their works, and are employed especially for embellishment; such, for example, as Homer's similitude of the fall of a warrior in battle, to that of a tree:—

"He fell as falls an ash
Which on some mountain visible afar,
Hewn from its bottom by the woodman's axe,
With all its tender foliage meets the ground.
So Imbricus fell."

Iliad, B. xiii., Cowper's translation.

And the comparison of the Ajaces in upholding and stripping him of his armor, to two lions bearing off a goat:—

"As two lions bear,
Through thick entanglements of boughs and brakes,
A goat snatched newly from the peasants' dogs,
Upholding high their prey above the ground,
So either Ajax, terrible in fight,
Upholding Imbricus high, his brazen arms
Tore off."—B. xiii.

Of the same kind are all the chief similes of Milton; such as his resemblance of the fallen angels floating on the abyss, to leaves and sedge:—

"On the beach
Of that inflamed sea, he stood and called
His legions, angel forms, who lay entranced
Thick as autumnal leaves that strew the brooks
In Vallambrosa, where the Etrurian shades
High overhatched imbow: or scattered sedge
Afloat, when with fierce winds Orion armed

Hath vexed the Red Sea coast, whose waves o'erthrew
Bisiris and his Memphian chivalry,
While with perfidious hatred they pursued
The sojourners of Goshen, who beheld
From the safe shore their floating carcasses
And broken chariot-wheels. So thick bestrewn
Abject and lost lay these, covering the flood,
Under amazement of their hideous change."

Paradise Lost, B. i.

His comparison of them, also, in their ascent, at his
summons, from the deep, to a cloud of locusts:—

"As when the potent rod
Of Amram's son in Egypt's evil day
Waved round the coast, upcalled a pitchy cloud
Of locusts warping on the eastern wind,
That o'er the realm of impious Pharaoh hung
Like night, and darkened all the land of Nile;
So numberless were those bad angels seen
Hovering on wing, under the cope of hell,
Twixt upper, nether, and surrounding fires,
Till at a signal given, the uplifted spear
Of their great Sultan, waving to direct
Their course, in even balance down they light
On the firm brimstone, and fill all the plain;
A multitude like which the populous North
Poured never from her frozen loins to pass
Rhene or the Danaw, when her barbarous sons
Came like a deluge on the South, and spread
Beneath Gibraltar to the Lybian sands."—B. i.

Of this kind are many of the similes, also, of the
Hebrew prophets; such as the following:—

Like as the lion growleth,
Even the young lion, over his prey;
Though the whole company of shepherds
Be called together against him,
At their voice he will not be terrified,
Nor at their tumult will he be humbled;
So shall Jehovah, God of Hosts, descend to fight
For Mount Zion, and for his own hill.—Isa. 31:4.

As an eagle stirreth up her nest,
Fluttereth over her young ones,
Spreadeth abroad her wings, taketh them,
Beareth them on her pinions;
So Jehovah alone did lead him,
And there was no strange God with him.

Deut. 32:11, 12.

As when a hungry man dreameth, and lo he seemeth
to eat,
But he awaketh, and his appetite is still unsatisfied;
And as a thirsty man dreameth, and lo he seemeth
to drink,
But he awaketh, and is still faint, and his appetite
still craving;
So shall it be with the multitude of all the nations
Which have set themselves in array against Mount
Zion.—Isa. 29:8.

Other beautiful examples occur in Isa. 55:10, 11,
and Psa. 133:3.

Instead of similes like these, which are the most
conspicuous embellishment of the poets, the compar-
isons of the Apocalypse are few, and of the simplest
kind; such as of the smoke of the abyss, to the
smoke of a furnace; the power of the locusts, to the
power of scorpions; their shapes to those of horses;
their faces, to the faces of men; their hair, to the
hair of women; their teeth, to those of lions; and
the sound of their wings, to the sound of many char-
iots of horses rushing to battle. In place, there-
fore, of being eminently characterized beyond the an-
cient prophets by the use of the simile, it is not in any
degree distinguished by the frequency of that figure,
and presents no specimen of its full and most elegant
form.

He is in equal error in his estimate of its other fig-
ures. Of the prosopopoeia and allegory, it has not
a solitary specimen; and of the metaphor, none in its
symbolic parts, except in the titles of the Redeemer,
and but few in other passages; such as the denomi-
nation of the Holy Spirit, the seven spirits, (chap. 1:4);
Christ's promise that he will make him who over-
comes a pillar in the temple of God, (3:12); the
threat that he would fight with the Nicolaitans with
the sword of his mouth, (2:16); the use of the word
stumbling-block, to denote temptation, (2:14); and of
seal, instead of suppet, (10:4); wash, instead of
justify, (1:5); and pierce, (1:7), and depths, (2:24).

No mistake could be greater, or indicate a more
astonishing inattention to the character of the book,
than the imagination "that in frequency of metaphori-
cal and figurative expression . . . it exceeds any and
all of the Hebrew prophets." There are few parts
of the Sacred Volume that have a less title in that
respect to be regarded as poetic. In his attempt,
then, to demonstrate that it is a poem, from its
abounding in poetic embellishments, he proceeds on
a misapprehension alike of the nature of poetry, and
of the peculiarities of the Apocalypse.

But in addition to rhythmus and figure, he regards
its symbols as a proof that it is a poem. He exhibits
"figures, simile, symbol, and peculiar diction," as
"the essential characteristics of all prophetic poetry." But
a symbol is not necessarily poetic, any more than a
simile, metaphor, or allegory. Are the orations of
Demosthenes poetic, because they are adorned with
bold and beautiful similitudes, metaphors, and per-
sonifications? Are those of Cicero, Chatham, and
Burke? But if those figures do not render a com-
position poetic, why any more should "symbol"? In
order that a symbol should be poetic, it must be de-
scribed in a poetic manner. If the language in which
it is delineated be not metrical, it is no more poetry,
than a prose description of any other agent or agency.
The assumption that the description of a representa-
tive agent must necessarily be poetic, is as groundless
as that any other delineation and narrative must be of
that character. It implies that description itself is
necessarily poetic; which is as wide of the truth, as
it were to assume that its nature renders it incapable
of poetic form. Symbols, then, are not necessarily

poetic. Neither are all the symbols of the ancient
prophets of that character. The visions of Daniel
are symbolic; but no one can persuade himself that
they are poetry. They are at the utmost distance
from the parallelism of Job, the Psalms, Isaiah, and
the other prophets. Ezekiel's vision of the temple
and its measurement, (chap. 40-48,) is symbolic;
but no composition in the Old Testament has a less
title to be regarded as a poem. The repetitions and
variations, indeed, of parallelism, and the use, which
is not infrequent in it, of one of the terms in a meta-
phorical sense, are wholly incompatible with the se-
vere accuracy and simplicity which characterize the
descriptions of symbols, and are indispensable to their
truth and intelligibility. Double delineations, es-
sentially differing from each other, and exhibiting only
a general resemblance, would render their interpreta-
tion hopeless, from an impossibility of determining
which were their genuine features.

He is thus wholly mistaken in respect to each of
the grounds on which he claims that the Apocalypse
is a poem;—misjudging the nature of rhythmus and
parallelism; ascribing to the work a great frequency
of metaphors and other figures of which it is almost
wholly destitute; and assuming that symbols are ne-
cessarily poetic.

The reasons he offers of his theory, that the Apoca-
lypse is an epopee, are as unsatisfactory as the grounds
on which he pronounces it a poem.

"I have called this work an Epopee, because it has
all the leading qualities of such a work—continued
action of the deepest interest, wonderful actors, great
events, much display of imagination and fancy, poetry
in respect to its conceptions and diction, a general
unity of design, and catastrophes of higher import
and more thrilling interest than all the catastrophes
of other epics united. It is useless to dispute about
names; but I do not see how any one can show the
impropriety of the name that I have employed,
merely from the fact that *circumstantially* the Apoca-
lypse differs from the Iliad, Æneid, or the Paradise
Lost."—Vol. i., p. 190.

But unity of design and rapid action do not consti-
tute a composition an epopee. They are character-
istics in as large a degree of the Gospels and Acts of
the Apostles, as they are of the Apocalypse. If they
alone render a writing an epic, then histories general-
ly, biographies, voyages, novels, are entitled to that
denomination. A narrative, or descriptive exhibition
of agents and agencies, must be in verse to be an
epic. Nor is it enough that a composition in verse
has unity of design, agents, and rapid action to en-
title it to that denomination. They are characteristics
of dramas as well as epics. A poem, to be an epic,
must be historical;—a narrative of agencies that have
already been exerted, or that are supposed to have
been exerted, in which the agents are described as
they acted their respective parts and met their several
good or evil allotments. But the Apocalypse is not
such a history. It is a representation of the future,
in place of a narrative of the past; and a repre-
sentation through agents and objects of a different
species or order, from those which they denote;—a
peculiarity wholly unknown to the epopee, in which
the actors always appear in their own persons. Of
all the forms, therefore, that poetry or prose ever as-
sumes, there is no species that is at a greater dis-
tance from the epic, than the Apocalypse.

The theory which he puts forth with so much con-
fidence, and makes a principal ground of many of the
constructions he places on the visions, is thus not
only unauthorized, but so wholly the work of mere
fancy, as to excite surprise that any one could for a
moment persuade himself of its truth. Instead of indicat-
ing, as he seems to imagine, superior perspicacity, a
delicate sense of the beautiful, and elegant cultiva-
tion, it bespeaks a want of acquaintance with the first
elements alike of poetry and rhetoric, and a most sin-
gular inattention to the characteristics of the Apoca-
lypse.

His rashness in this theory presents a singular con-
trast to the cautious investigation of every theme,
which he represents as essential to the thorough critic.
In urging the study of the apocryphal books of the
second and third century, as an auxiliary to the inter-
pretation of the prophecy, he says:—

"How exceedingly different such a slow and grad-
ual process of gaining a knowledge of the apocryph-
ic style and method is, from that which judges John's
meaning by *a priori* reasoning, determining what he
does mean by what they think he ought to mean, or
by judging hastily and lightly from mere appearances
and first impressions, or from mystical and cabalistic
views—no one needs to be told who is a just and
proper judge of these matters. It surely is not every
tyro who can well explain the Apocalypse. Well
will it be, indeed, if solid scholarship and several de-
cades of study, can even begin to afford the requisite
explanations. It is the manner of the book which
makes this difficulty,—the manner as viewed by us
during our first impressions, and without due prepara-
tion for reading it."—Vol. i., p. 126.

Barbarism in Ireland.

The following extract of a letter from Tenahely,
county of Wicklow, reveals a state of society which
speaks little for the progress of civilization on the
very borders, it may be said, of the Irish metropolis.
It is doubtful whether greater atrocities were ever
perpetrated by the bushmen of South America, or
New Zealand:—

"We are in a great way endeavoring to hunt up
seven persons concerned in a most atrocious murder
near Anghrim Rathdrum last week, and succeeded
last evening in taking two of the party near Blessington.
A quarrel arose between two families whose
farmyards were only separated by a wall, each inde-
pendent, having a splendid stock of every sort, and

hundreds of pounds each in bank. A slight skirmish
took place in the morning, between one son of each
party, respecting the poundage of sheep. One party
sent in the course of the day, and collected some re-
latives, and whilst the others were at dinner came to
the door demanding satisfaction, and using such lan-
guage as was best calculated to rouse the Irish blood
of their hitherto happy and peaceable neighbors.
The old man got up from his dinner, and shut the
door after him, keeping in his three or four sons, fine,
athletic young men, and remained at the door crying
shame to those outside, and threatening his own party
if they dared to disobey his orders by coming from
their own house. At length his sons broke out one
by one, and as they made their appearance, were cut
down with facks, shovels, &c. Having in a few
minutes left them lying prostrate in their own blood,
they attacked the poor unoffending old man, without
even a hat to cover his glossy head, stripped twenty
years ago of its natural covering from old age. His
skull they broke in a hundred pieces at once, and left
him stretched beside a wall weltering in his blood.
A sister of the victorious party wishing to become no-
torious in the affray, got on the wall, raised an im-
mense stone therefrom, and with all her might sank
it down into the old man's chest and heart. His old
wife, long after, hobbled out to see what was done;
they saw her and came at her with a spade. She
raised up one arm, which they slit from the wrist to
the elbow. She then raised the other to defend her
head. This they broke in pieces, and then gave her
two dangerous cuts in the head. The old man, I need
not say, is dead; one son's skull broken—little or no
hopes of his recovery, being quite delirious; the others
all mangled, such as broken arms, lips cut off, and
teeth knocked out with facks. Such an affair never
occurred in this country before."

A Striking Fulfilment of Prophecy.

In the prophecy of Ezekiel, ch. 43:1, 2, we read,
"Afterward he brought me to the gate that looketh
toward the east: and behold, the glory of the God of
Israel came from the way of the east;" v. 4, "And
the glory of the Lord came into the house by the
way of the gate whose prospect is towards the east."
Again we read, ch. 44:1, 2, "Then he brought me
back the way of the gate of the outward sanctuary
which looketh toward the east; and it was shut.—
Then said the Lord unto me, This gate shall be shut,
it shall not be opened, and no man shall enter in by
it; because the Lord, [JHVH, JEHOVAH,] the God
of Israel, hath entered in by it, therefore it shall be
shut."

The gate of Jerusalem, that looketh towards the
east, was called the "Golden Gate." In it the Sa-
viour entered, when he came by the way of Bethpage
and Bethany, over the way of the Mount of Olives,
and he was received by the whole multitude of the
disciples, who began to rejoice and praise God with
a loud voice, for all the mighty works that they had
seen; saying, Blessed be the King that cometh in
the name of the Lord: peace in heaven, and glory
in the highest. He went in through the Golden Gate,
and thence through the Gate Beautiful into the Tem-
ple of God, and cast out all them that sold and bought
in the Temple, and overthrew the tables of the money
changers. Through that gate, the Golden Gate, for
eighteen centuries no man has entered. It has been
walled up by the Turks, who have a tradition that
through that gate the Christians will take the city.—
But a higher power influenced them to close it up:
for the Lord, the JEHOVAH, the God of Israel, had
passed through that gate, and God had declared that
no man should pass through it, and that it should not
be opened.

COMMENCEMENT OF THE VOLUME.—With this No.
we commence another volume. There are large
sums due the office on the last and preceding volumes,
which we greatly need at this time. The terms of
this paper, our readers will notice, are payment "in
advance;" yet we have not invariably required this—
having been willing to wait the convenience of our
subscribers, as far as we were able. It, however, is
not right that payment should be delayed volume af-
ter volume, without informing us of the cause. In
case of inability to pay, we are willing to credit for
the past, and continue to send the paper as before,
while we have the means; but we wish to know who
can, and who cannot pay. Reader, are you reading
your own paper, or one for which you are still in-
debted? If the latter, will you not take your pen on
reading this, and write us a line, enclosing your in-
debtedness, or informing us of your inability to pay?
either of which shall cancel the past, and ensure the
continuance of it for the future.

It may be more convenient for some to pay their
subscriptions on the disposition of their crops in the
fall. Such we shall have to accommodate. For this
reason we send out no bills at the close of this volume.
But those who can we hope will pay.

I want your opinion on Luke 17:9.

We suppose it means that those who do only their
duty are not deserving of thanks.

REMOVAL.—The office of the *Advent Herald* is re-
moved from No. 9 Milk-street to No. 8 Chardon-street,
a few steps north of the "Revere House," in Bow-
doin Square. Those wishing to find us, had better
inquire for the "Revere House," or "Bowdoin
Square." To go from our former office, go up Milk
to Washington-street,—down Washington-street to
the old State House, where Court-street commences,
—up Court-street to Bowdoin Square. Chardon-
street leads from Bowdoin Square to the north. The
office is on the west side of the street, a few doors
from the Square, in an apartment of the Chardon-
street Chapel. It is but a short distance from Hay-
market-street, the depot of the Maine Railroad.

PROPHECY.—"The Lord shall bring a nation
against thee from far, from the end of the earth, as
swift as the eagle flieth, a nation whose tongue thou
shalt not understand."—Deut. 28:49.

FULFILLMENT.—The Roman eagles had just sub-
jected Britain, the extreme end of the then known
earth, and they were summoned from there with
speed to subjugate Jerusalem. Thus the Lord
brought against Jerusalem a nation from the end of
the earth.

THE CHURCH OF ADVENTISTS has removed from
"Central Hall," Milk-street, to the Chardon-street
Chapel—the cradle of the Advent doctrine in this
city, the first place where Mr. MILLER lectured in Bos-
ton, and where the meetings on the subject were held
till the spring of '43, when the place became too
strait for them. Providence has again permitted us
to return there under very favorable auspices.

BRO. JONATHAN WILSON, an aged brother from
Gerry, Chataugay Co., N. Y., is now on a visit in
this section. He is over seventy years of age, and
was a pioneer among the Baptists in this section and
the West. He preached with considerable vigor at
the Chardon-street Chapel on Sunday last, and deep-
ly interested the friends.

AN arrival at New Orleans from Mexico, with dates
to the 11th ult. from the capital, brings the intelli-
gence of a battle between the Government forces, under
Gen. BUSTAMANTE, and the insurgents, under the
lead of PAREDES, in which the latter were victorious.
The loss on the part of the Government troops is said
to have been 500 men, while the insurgents only had
27 killed, and 60 wounded.

THE DISTINCTIVE BEING OF GOD.—While some
are ready to liken their God to themselves—to liken
HIM who has said, To whom will ye liken Me, and
make Me equal?—to the spirits of fallen man; others
go to the extreme of denying the distinct existence of
HIM who inhabiteth eternity, and filleth immensity
with his presence. Such effectually make the CREA-
tor of heaven and earth a mere principle of good—
a mere influence, or mesmeric action. Such an idea
of God is abhorrent to every one who believes that
God is, and that He is the Rewarder of those who
diligently seek him.

Before a first step is taken, an eye should always
be had to consequences. Many a man, having sown
"dragon's teeth," and seen them spring up a harvest
of "armed men," has had occasion to exclaim:—"The
thorns which I have reaped are of the tree
I planted; they have torn me, and I bleed:
I should have known what fruit would spring from
such a seed."

TO CORRESPONDENTS.—D. T. TAYLOR, jr.—We
cannot answer, before reading the articles.

On account of the confusion of moving, we shall
have to treat our correspondents, and others, with
seeming neglect for a few weeks, till we get more
settled. We have delayed filling several orders, till
we get more arranged.

FOR SALE.—We have at the Chardon-st. Chapel
a very good toned organ, and piano, which were
connected with the chapel when we took it, which
we will dispose of on reasonable terms. Apply at
this office.

We are requested to say, that Bro. D. C. TOUR-
TELLOTT's name was put upon the committee of the
Providence Tent-meeting under a misapprehension.
He has no connection with the meeting.

THE BIG TENT is pitched in Providence, R. I.—
Meetings commenced on Wednesday last. Bro.
LITCH preached in the evening to a crowded audience.

Our brethren in this vicinity will remember the
meeting on the Merrimack next week, as it will be
one of the most important meetings of the season.

The notice for the Tent-meeting at Meredith,
N. H., will be given in full next week.

Correspondence.

Bro. Litch's Tour to Canada.

DEAR BRO. HIMES:—My last closed with an account of my visit to Waterloo, C. E., and the state of things there.

From Waterloo, our next appointment was in Dunham, on Tuesday, June 27th. We had two meetings, with a good attendance. The state of the cause in Dunham is at present encouraging; although they have gone through fiery trials, as in most other places, they are coming forth from the furnace as gold purified in the fire. From the proximity of this place to Stanbridge, where fanaticism has run wild, they have suffered much from that source, some individuals having been deeply under the influence of these "clouds without water;" but, by the mercy of God, the spell is broken, and a barrier is raised against the influence.

While on this point, it may not be amiss to say a word in reference to Stanbridge itself. Although I did not visit the place, yet we had a tent from there at the camp-meeting on Caldwell's Manor. There are a few persons in that town who have run to the wildest extreme of fanaticism, until they have reached that triumph of grace—shall I say? where they have gone into the spiritual wife system, and other attendant doctrines and practices, which would be a disgrace to heathens. I understand that it was characteristic of those persons, while in the Methodist Society, to indulge in the wildest exercises in their meetings for religious worship. Indeed, it is said that one Methodist preacher told them they were like a parcel of wild colts that were never broke. All he could do was to keep the fence up, and let them run. It would seem, from all I can learn, that they have been carrying out, to their legitimate results, the principles they then imbibed, and the result is what every good man will now deplore. But if losing the strength, having struggles, jerks, jumping exercises, the laughing spirit, &c., are at all the power of God, then the more of that power men get the better. Who shall set the bounds to it, and say, so far it is the power of God; but this greatest stretch of the same class of exercises is of the devil? Who shall set the limits? The truth of the matter seems to be this:—Every person, to a greater or less extent, possesses a power and susceptibility of acting upon himself, and of being acted on by others. And because their exercises are of a religious character, it does not change that susceptibility, and render them less exposed to its influence. A person easily affected will begin, while his mind is wrought up to a high point of excitement, intently fixed on some object, to rub his hands together, wring them, throw his arms about, wave his body, slap his hands, his fingers begin to prickle, the sensation runs over him, his strength leaves him, he falls, is in a state of catalepsy; he seems to leave the body, has wonderful visions of the unseen world, &c. And all this is called the power of God. Now, let that person pray with the same strong, positive faith in all God's promises, (which is what the Lord looks at, and is moved by, faith, without doubting, not manipulations,) and see if that power comes on him! A person, after being a few times under that spell, can throw himself into it by a strong mental effort, and a roll up of the eyes, a long sigh, &c., and fall like a log, or spring into paroxysms. Nay, it is often done. Is that the power of God? It is under the influence of such a state, or a strong power of throwing an influence on others, that some men go round, creeping into houses, leading captive silly women laden with sins. They put on a long, sanctimonious face, their talk is full of graciousness, and to make the greater show and stronger impression, by voluntary humility, get on their knees at table to ask a blessing, and use every other art and device to deceive and galvanize the unwary, till they steal their sympathies, and throw over the unsuspecting victim the fatal spell, and lead her to perdition. Bear with me, my brethren; I am not become your enemy because I tell you the truth. I am a watchman, and cannot answer to God for my ministry if I see this device of Satan, and do not lift the warning voice.

But I am asked, if I mean to deny the power of God? I answer, by no means. But I do mean to deny that electric, or magnetic, or sympathetic phenomena, produced by a friction of the hands, or some other physical or mental excitement, is an operation of the Spirit of God. I prove it by an appeal to facts. Do those who have the most of such exercises, enjoy the most peace in believing? The answer is, No, they do not. They never have such an exercise without some corresponding re-action in their feelings and emotions. They are exceedingly happy while under the influence, but afterwards entirely down. If that were God's work, would it be thus? I have no doubt but that many, under the influence of such excitements and exercises, have been truly converted to God; that is, they have made a full and unreserved surrender of their wills to God, and have received Christ as their Saviour. And whenever any one does that, God does send forth the Spirit of his Son into their hearts, crying, Abba, Father. But look at the three-fourths converted, or professedly so, under these operations of what is falsely called the power of God, and where are they in three months? Inquire into the lives of those who rub their hands the hardest, and go into the high pressure operation the most strongly, and are they more exemplary than those who keep the even tenor of their way, fixed on principle, living by faith, ready to give a reason of the hope within them with meekness and fear? Men and women, in such exercises, do and say a great many very foolish things, of which they would be, and indeed are, ashamed in their sober moments, and their confidence before the public is frequently destroyed by the reflection; beside the disgust excited against religion at the time.

Another fact should be taken into the account, and that is, that those who go into such exercises almost always become censorious in proportion to the depth of that faith and practice. The most faithful, straightforward, consistent, every-day Christians, who wear out their lives and spend their all for Christ, are generally condemned as fallen, luke-warm, or cold-hearted and dead professors. I do not mean to say, nor do I so wish to be understood, that all who have such exercises fall into that spirit; but I do say, that so far as my own observation goes, and from all that I can learn from others, such is its natural tendency.

One more fact. In proportion as persons get under the spell, they have a power of perception by which they will instantly feel and detect an opposing spirit, or influence, and at once come to the conclusion that God has given them the gift of discerning of spirits; and thus, by their rash judgment of individuals, frequently whole churches are torn and rent in sunder. A good mesmerist subject has the same tact and power of feeling an opposing spirit; and I should as soon call the one the power of God as the other.

But can we not determine the operation of the Spirit of God, and know whether we have it or not? I answer, Certainly we can; for "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, patience, temperance, against which there is no law." The word of God has nowhere made such exercises a test or condition of salvation. Therefore, when such persons remind me in this connection, that "Whoever resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation;" I ask them to read that chapter again (Rom. 13th), and they will see that they wrest it, as they do some other Scriptures, entirely from its proper meaning. It refers exclusively to civil officers, and their power of controlling society.

When admonished "not to steady the ark," I would just suggest to them the impropriety of carrying God's ark on a cart drawn by oxen, when he ordained that the priests should carry it. Had it been carried by the priests in the days of David, there would have been no temptation for Uzzah to put forth his hand to steady it.

I do not like cold, dead formality in religious exercises, where there is no soul in them. Let there always be fervency and zeal, tempered with knowledge, in every meeting for worship. But I must entreat all who love the cause of Christ, not to seek, by such stimulants, these exercises, and call them the power of God.

I make these remarks for the general good, not for any special adaptation to Canada, any more than to the States. The call for the caution and expose has long existed, not alone among us as a people, but among others. Ever since my acquaintance with the Methodists, I have been familiar with this spirit, and its fruits. I have in that department witnessed its extremes, and the desolation it has sometimes produced.

But to return to Stanbridge. Notwithstanding all the desolation which has come over the brethren, there are some of the precious of the earth left there yet, who are holding on their way, and mean to do so, by the grace of God, to the end. And I trust that, under the faithful labors of Bro. Saumburg, who labors in that region, the cause will rise again, and take a deeper root than ever. By a deep-toned, wholesome piety, living faith in God's word, producing a pure and holy life, ministers of Christ may lead on and build up in the knowledge and love of God those committed to their trust.

Troy (N. Y.), July 17th, 1848.

CALDWELL'S MANOR CAMP-MEETING.

Our camp-meeting on Caldwell's Manor was a most deeply-interesting and profitable season. Peace and good order, both within and without the camp, characterized the meeting. There were several tents on the ground, and a good attendance from the adjacent country. The meeting was held on the land of Mr. Row, about one mile from the village of Clarencville, which he kindly gave for the occasion, beside many other kindnesses which we received from him.

The listening multitude evinced, by their candid attention to the word from time to time, that they felt the force of truth, and the importance of attending to its calls. Several sinners were converted, and backsliders restored to their first love, during the meeting. The Lord yet waits to be gracious to sinners who will come to him.

Bro. Daniel Taylor, who was instrumental in getting up the meeting, and Bro. Charles Dow, of Shazey, were both set apart to the work of the gospel ministry. May the Lord make them successful in their great work. The cause of Christ is in a promising state on the Manor, and the truth has taken deep root in many hearts. The "Herald" is greatly prized for its firm and consistent course.

I wish to say in this connection, that Bro. J. Porter, of Waterloo, C. E., whose letter on the state of things in Canada appeared in the "Herald" a few weeks ago, and Bro. Dudley, of Perry's Mills, N. Y., to whose letter Bro. Porter referred, were both at the meeting, and had an interview on the subject, and, after mutual explanations, came to an understanding between themselves on the subject, and the affair was settled.

Father Miller was with us on the Sabbath, and was in excellent spirits, and strong in faith. His health is quite good at present,—his sight is about as it has been. He can see sufficiently to distinguish the form and general features of persons, but cannot read at all.

MALONE, OR CONSTABLE, N. Y., CAMP-MEETING.

This meeting began on the 4th of July, and was got up by the efforts of Bro. H. Buckley, who is now laboring in that region of country. The cause has

been prostrated through all that section by the injudicious doings and sayings of a man who is at present in the more safe place for such persons than preaching the gospel.

The visit and labors of Bro. Chapman through the region, especially in St. Lawrence Co., last spring, have produced a blessed result. The brethren in Malone were reduced to three, and three sisters, when about a year since they began a prayer-meeting; their number has increased, one by one, until now there is a most interesting church there. Bro. Buckley has located himself among them, and extends his labors over that entire field of north-eastern New York. At a meeting held on Monday morning, before the close of the camp-meeting, he was unanimously appointed a missionary committee, in connection with the plan of the Boston Conference, and Bro. Reed was appointed as a lay committee to assist him. The address of each of them is Malone, N. Y.

Bro. Ingraham and Ghoslin are also laboring in that field. The camp-meeting was well attended, and especially on the Sabbath, when we had an overwhelming audience. The word took effect on many hearts, and some were, we trust, converted to God, and the cause built up.

On my return, I preached three times in Plattsburg. We had a precious season, and I trust a new impulse was given to the cause in that place.

Yours, J. LITCH.

Letter to Rev. T. Campbell, Compton, C. E.

DEAR SIR:—In reading over an article bearing your signature, in the "Gleaner" of April 18th, I was reminded of the words of Christ—"He that is without sin among you, let him first cast a stone."

The following is the part to which I refer:—

"In the circles of our 'wonder-wounded' sign-seekers, there is much said respecting a stone which is stated to have lately fallen from the air, in the State of New York. Many stand amazed at this wonderful 'sign of the times,' which to them is an omen portending the end of all 'calculation.' To those who are willing to know the truth, it will be evident that this phenomenon does not form an exception to the 'nothing new under the sun.' Men who are accustomed to judge of the laws of nature by what they observe of the unvarying evolutions of the revolving year and changing seasons, look upon every unusual appearance as a marvelous sign of the approaching dissolution of the terraqueous globe.—They settle it as an unquestionable conclusion that, because they never saw nor heard of the like before, therefore it never took place till now. With them, the 'oldest man' is sufficient evidence to solve all doubts, so long as he is in their favor. We admit that an old man is a venerable person, but yet of no authority beyond his own little circle, unless his judgment has been expanded by careful reading and application. History should be our guide in subjects which relate to what has transpired in past ages, particularly when recorded by men on whose veracity, as historians, we can rely."

Now, Sir, while I attach no importance to this "stone," in the sense of a "sign," yet I am sure you are not the one to write in the above strain. A person who has been in the same "sin" in looking for the end of all "calculation," ought to express himself with a little more modesty. Are you aware, that you are the first I ever heard express confidence in Mr. Miller's "calculation"? This was sometime before I looked at the subject. Don't you recollect that, for two or three years before '43, you, in a private way, called the minds of your flock to the matter, telling them that "there is more truth than poetry in Mr. Miller's calculation!" I know some who have a vivid recollection of your zeal in this cause, though you may have forgotten it. Some in this town are marking with interest any "sign of the approaching dissolution of the terraqueous globe," who got the rudiments from you. And if one of your brethren in the ministry informed me right, you defended Mr. Miller's "calculation" in the District Meeting of 1843. I will also refresh your mind with a letter which I received from you, dated "Leeds, March 20th, 1843." I copy from the original. It is as follows:—

"MY DEAR BRO. H.—I wish first to thank you for your pamphlet, which has been very useful to me. The fall of the Ottoman power is to me the most convincing argument in favor of the theory. I have lately read and thought a good deal about it. I have found a great deal in Clarke, and others, which I think is favorable to the subject. When I read Miller's Lectures some months ago, I thought I would wait to see whether that prediction would take place before I believed it; but the time passed away, and I forgot all about it until I saw it in Litch's pamphlet. That argument is, to me, satisfactory to prove the third woe near."

"There is, however, one difficulty, viz., the difference in our chronological tables. For instance, you know that our tables state that our Lord was crucified on the 29th year of our time; and therefore, instead of adding 33 years to the 1810, you ought to add only 29, which would make it 1839. If you, or any other, can remove this difficulty satisfactorily, I shall feel myself bound to look for the 'glorious appearing of the great God and Saviour' this year."

"Since I read Miller's works, I could never really disbelieve the subject, but was afraid to say much about it. I do not intend lecturing on the subject publicly, but privately. Yours, affectionately,

Rev. R. HUTCHINSON. THOMAS CAMPBELL."

"P. S. If you could send a few small books on the subject to the Postmasters at St. Sylvester, Inverness, New Ireland, and Leeds,—the former are Methodists, the last a Kirkman,—it would stir up them and the people about."

Now, I would ask, Does it not ill become you to write sneeringly about "our wonder-wounded sign-

seekers," some of whom may not have had their "judgment expanded by careful reading and application?" Though you mention in the foregoing a "difficulty," yet, with your "judgment expanded," you assent to the main arguments "portending the end of all calculation." Of course you must at that time have discarded the modern idea of the conversion of the world, and of the millennium. Your "careful reading and application" had brought you to look for the "glorious appearing of the great God and Saviour" at the "third woe," and the end of the 2300 days. Are you still on the same ground? I think not. I fear you have gone from it without "careful reading and application." Had it not been for the bitter spirit which you have cherished for the last year or two towards the Advent believers on Caldwell's Manor, and expressed it not only "privately," but "publicly," I should have thought that your only opposition was to have the falling of the "stone" viewed as a "sign," and then I should have agreed with you. If you have given up the Advent views, come out in a manly way and say so, and give your reasons. And above all, cherish a Christian spirit towards those who still hold to these views; and show a kind disposition to those who, you think, solve all doubts by the "oldest man."

Yours, affectionately, R. HUTCHINSON.
Waterloo (C. E.), July 19th, 1848.

Letter from Bro. S. Bradford.

DEAR BRO. HIMES:—I have just finished the reports and doings of the Conferences at New York, Boston, and at Haverhill, and I can truly say, that my heart has been made to rejoice to see our blessed, but wounded and almost distracted cause, rising again and standing steadfast. I desire to bless God and take courage, that so much has been said and done at the Conferences to put a stop to anarchy and confusion, and to show to the world that the true friends of the Advent cause and doctrine, as set forth by Bro. Miller and others, faithful stewards of God, are friends of order, and not a creature without a head. It does appear to me (and it is something that has troubled me for a long time), that if there had not been so much giving way to wild and excitable teachers, and weak-minded brethren, the fundamental principles of the doctrine of the Advent, as set forth by the "Herald," would have had, by this time, a deep and permanent hold on the minds of the Christian community. The fact is, God will not bless improper means; and if his people chose to go wrong, his chastisement must be felt, and in a way, perhaps, which may seem mysterious to those who have made great sacrifices for the cause. Our God is a God of order, and not of confusion. Everything in the universe teaches us this doctrine, as well as the Bible.

The doctrine of the Advent will never become popular with the world; but we should not behave ourselves so manifestly foolish, that the common-sense and decency of the world should be put to the blush, and the cause of God be thus made to suffer, by giving the world occasion to be ashamed of us. Too much occasion has been given to the evangelical congregations in our land to stop their ears, and shut their churches against the preaching of the Advent, by those who professed to be Adventists, and who have been fellowshiped as such. The devil works very well how to make use of such arguments. If he can find two or three opposers to the truth in a whole church, he will just tell them to apprise their brethren in the church of the actions of the Millerites. I very much doubt whether, if nothing but the fundamental principles of the Advent faith had been preached,—the opposers of our views could have had sufficient influence over the minds of those who would be glad to embrace the truth, so as to prevent their hearing. If a hearing were gained, I should have no fears as to the result. The doctrines of the speedy personal coming of Christ, the resurrection, and the literal and everlasting reign of Christ with all his saints in his kingdom on the earth redeemed and restored, are doctrines too plainly taught in the Bible, and too much filled with glory, for the warm-hearted Christian to reject; and many there are in the churches.

It is my desire—and the only object I have in view—to strengthen those whom I have reason to believe are heirs of the same inheritance in the faith and promises of God's word, be they Baptists, Congregationalists, Methodists, Presbyterians, or any other sect. It is not, and never has been, my object to get them to change their views of church order or discipline. They may be Baptists, like Bro. Miller and myself, and know Calvin's shin-bones, as a certain uncharitable Advent preacher told some of the Adventists in this place who were Baptists, or half Baptists, and go to a Baptist meeting, as another uncharitably remarked, and yet believe, love, and advocate this very truth of the Advent. And so it may be with the other denominations. It is the cause of the Advent that was cradled in Chardon-street Chapel that I engaged in; and if in some things which were then believed by some they have since found themselves in error, neither I, nor any one else, has any right to hang on anything new, or bring any new test of fellowship, as a true Adventist. If anybody has got any other cause in view, any other doctrine to advocate but the one above named, they may go on their own charges, for I shall not bid them God speed. I have no right to encourage such kind of laborers in the field, who are troublemakers of my brethren.

I shall help sustain the "Herald," for it is the best religious paper that I am acquainted with. In my opinion, if the "Advent Herald" were not sustained under its present management, the cause of the Advent in this country would go down. The reasons are obvious; and I hope that every true friend of the cause will consider well the importance of sustaining and widely circulating it. I am glad that Bro. Himes has made known his need of help at this time, as I

doubt not the friends of the "Herald" are able and willing to lift in so good a cause.

I approve of the course taken to supply destitute churches with preaching; this certainly is apostolic, and speaks encouragement to the cause. Let us, then, have the names of those who are found to be called of the Lord to preach, "apt to teach," sound in faith, &c., so judged by your Conferences, so that we may know whom to invite to preach to us.

Yours in the blessed hope.
Kingston, July 3d, 1848.

Queries.

DEAR BRO. HIMES:—For some time the minds of many in the Advent ranks have been much exercised in consequence of some peculiar view held by quite a number (who profess the same faith) on several passages of Holy writ, and the operation of the Holy Spirit upon the heart; and it is but justice to remark, that some of those who hold these views are Christians in heart.

One of the passages I have reference to is 2 Tim. 3:5—"Having a form of godliness, but denying the power thereof." The power here spoken of is believed to be an impartation of the Holy Spirit, not only on the heart, but also on the physical system, thereby causing a trembling, a losing of their strength, inasmuch that they are prostrated, seized with violent fits of laughter, and other violent emotions. These feelings are more generally felt in public meetings, especially in prayer meetings, and the more they are owned and blessed of God, the more powerful are these feelings. Those who do not see and believe this to be a direct witness of the Spirit of God, are those who "have a form of godliness, but deny the power;" and, according to apostolic injunction, they are bound "from such to turn away."

Again: In Philip. 3:10—"That I may know him (Christ), and the power of his resurrection." To know experimentally the power of his resurrection, it is said to be a kind of buoyant feeling (difficult to describe) in our bodies, imparted unto us by the Holy Spirit; and unless we have a sufficient quantity, we shall not be able to rise to meet the Lord in the air at the last trump.

You will confer a favor by giving in the "Advent Herald" an exposition of the above passages of Scripture; for if these are erroneous views, it is feared that some may be building their hopes of acceptance with God upon a false assumption.

Yours in Christian fellowship,
AN ENQUIRER AFTER TRUTH.
Canada, July, 1848.

REMARKS:—The word rendered *power*, in each of the texts quoted, is *dunamis* (*dunamis*), which denotes ability, power, strength. It may be a physical or a moral ability, according to the subject matter referred to. It is a word of frequent occurrence in the New Testament, but in no place does it denote either mental or bodily feelings. When it has respect to the mind, it denotes the mental labor the mind can effect; when to the body, it denotes the *works* which may be performed by bodily strength; when to ethics, it denotes the power which sound morality exerts wherever it exists. Thus the tamer of wild beasts has a moral power over the animal he subdues. The Christian exerts a powerful influence for good wherever his light is permitted to shine. The clear-headed, sound reasoner exercises a power which is felt by all who listen to his eloquence, &c.

The loss of strength, or cataleptic jumping or jerking, is no evidence of power, but the want of it. The cataleptic has no power to control his own eccentricities. The power of religion, and the power derived by a knowledge of the resurrection, we conceive, is the power exerted over the hearts and lives of believers, which causes them to bring forth fruits of their high and holy calling. It is a power which enables them to exercise an influence for good, and for the building up of the Master's kingdom. All bodily exercise we regard as of mesmeric origin, and the apostle has declared that it profiteth little.—See 1 Tim. 4:8.

Letter from Woodstock, Vt.

BRO. HIMES:—We deeply sympathize with you in your misfortune, and feel that they are no less ours than your own. For death and apostasy have so sadly thinned the ranks of the faithful watchmen, that we can ill afford to spare any more from the field.—The wants of the cause demand all the activity and zeal that can be enlisted, to shield it from the recklessness of some of its professed friends, and the assaults of its open enemies.

Most of the brethren in this vicinity who usually meet on the Sabbath, are maintaining the old standard which Bro. Miller unfurled, a few years since, to the gaze of a startled world—"The kingdom of heaven at hand"—and we yet see no reason to revoke the decision then made, after much research, and many prayers, that the seals were unloosed from the visions, and the angel had flown to announce the judgment hour. The position has proved unenviable enough, speaking after the manner of men. The church and world stand aloof, as if some plague was upon us. There is no falsehood too glaring to find ready ears; and all our faults, real or imaginary, have been paraded before the world, until we have become the prolific root of all the evil of these days of folly.

The rod which has scourged and rent our brethren everywhere, has not passed by us here, nor been applied lightly. But I think God will shield us, and that

we shall pass unharmed through the fiery furnace. There are, unfortunately, some things that have annoyed us exceedingly; yet I think, with careful treatment, the church will need no amputation, or any thing else but to be bound up with the blessed Advent faith. This sinks all minor questions, and extends its brotherly arms and embraces all who love the blessed hope, and keep the commandments of God.

It seems, if there ever was a time when all the lovers of truth should be united, it is now. No slight cause should sunder its friends; for the rejection of this last message by the professed house of Israel has thrown a tremendous responsibility upon the few who when the tide of popular favor swept back, were left standing upon this rock of offence, a spectacle to men and angels. Noble stand! loftier courage, theirs than the headlong madness of a warrior. No earthly hopes spurred their zeal; nothing but the elevating ambition to gather trophies to cast at the feet of Jesus, when "every knee shall bow, and every tongue shall confess to his glory," moved them to choose, like Moses, the afflictions of the cross, rather than the pleasures of this pleasure-loving age. And this severe contest with the world, flesh, and Satan, demands that all who can should stand shoulder to shoulder. As before remarked, I think nothing is needed to unite the church but a deep baptism into the Advent faith, and its attendant graces, as enumerated in 2 Pet. 1:5 and onward. We know what wonders were wrought on those who went out to meet the Lord, by this spirit. It is time we were thoroughly awake, while this fevered world is rocking in its last convulsions. All its unholy elements seem to be aroused, and are hurrying on to the fatal crisis, showing us that it can have no health, nor rest, till after its final renovation. May the counsels of the Lord guide us in all our decisions, so that we may be saved from human policy, and not be ensnared, like others, in our own toils, but be kept unrebukable to the coming of the Lord.

Lines

SUGGESTED BY A VIEW OF BRUNETTI'S MODEL OF ANCIENT JERUSALEM.

Jerusalem! thy name is sweet; I love to think of thee: No city's mention bears a sound like thine—thrice dear to me!

I know thy sins have many been, and sad thy state is now: But yet no city on the earth has holy been as thou!

In thee king David reigned and sang his songs of joy and morn; And Solomon in splendid state did sit upon his throne: The olden temple, vast and grand, for ages stood in thee;

And in thee stood the second one, which ages more did see. In thee dwelt kings that feared the Lord—Jehoshaphat the great—

Josiah—Hezekiah—where are such of present date! In thee did holy prophets write, and speak of things to come:

And Israel's sons by thousands came to worship in thy dome. In thee, Jerusalem, the Lord did choose to place his name

Before all cities of the earth—exalted was thy fame! Beyond all Jacob's dwellings were the gates of Zion loved:

And those that wished thy happiness were prospered and approved. The Saviour trod thy favored streets, and in thy temple taught:

What wonders hast thou witnessed which by his power were wrought! The night before He gave himself an offering on the

He ate the Supper with his few—all this was done in thee! In thee He wept, in thee He prayed, in thee He

groaned—He sighed; [died] In thee He suffered, and He bled; He agonized—He

in thee He lay three days and nights; in thee He burst the grave!

In thee He proved himself to be thy Mighty One to save!

Jerusalem! I love thy name: a city now above, Jerusalem the new, is one, which more than thee I love!

Wither this hand, be dumb this tongue; my heart shall me condemn,

If I forget thy precious name, beloved Jerusalem! H. HEYES.

Extracts from Letters.

From Centre Port (N. Y.), July 12th, 1848.

DEAR BRO. HIMES:—I am not willing to do without the "Herald," as I have no other preaching than that which it furnishes, for I have not been able to go out for several years. I love it for the truth it advocates. It is to me meat in due season; its lines are like apples of gold and pictures of silver. The Advent cause has the uppermost seat in my heart. I am mostly alone in this place, there being but few here who believe with me. We have had no Advent preaching since '44, and things remain pretty much as they did then. I have long thought of writing for you to come, or send us some good brother, filled with the Holy Ghost. I believe there are a goodly number who would come fully to the faith if some brother would make a visit to Long Island. Can you not give a notice in the "Herald" whether some brother will not give us a visit?

I am much pleased with the straight-forward course you have pursued in advocating the truth, and in not turning aside to please man. My prayer is, that you may still be guided by the same Almighty hand that has thus far protected you. We need not be mistaken

in the signs that the end is near, even at the doors, when those who are ready will enter in, and the door will be shut.

Yours, in Christ,

JESSE MOTT.

From Buffalo (N. Y.), July 12th, 1848.

DEAR BRO. HIMES:—We very much regretted that neither you, Bro. Weethee, and others, were able to attend our Conference. It was a time of interest and of profit. God has been with us by his Holy Spirit; our hope is strengthened, our faith increased, and as we are nearer the kingdom, we are making greater efforts to prepare for it.

The Conference was well attended, both by citizens of Buffalo and from abroad. A deep interest was manifested to hear, especially on the subject of the breaking up of the nations, and the distress and perplexity which they suffer. Many were constrained to admit that we are a favored people, inasmuch as the Bible, nature, and the universe, seem to favor our views. We trust that this Conference, with the one held a few weeks since at Batavia, will give a new impulse to the cause in Western New York, that will be felt until the Lord comes. Here is a large field, and great anxiety to hear; but laborers are few. O that God would send forth laborers into his vineyard.

C. B. TURNER.

Derby Line (Vt.), July 25th, 1848.

DEAR BRO. HIMES:—On my return to Canada, I find the cause still prospering. The friends here are exerting themselves anew in the work of the Lord, and it is seen that their labors are not in vain. Our meetings in Barnston are as interesting as ever; we have large congregations, good attention, and a deep interest is manifested by the majority of the community to hear about the coming of the Lord, and the salvation of the soul.

Bro. Gears has been laboring mostly in Barnston since he came to Canada, to good acceptance. We intend to labor together for a season, the Lord willing. On my return, I baptized two, making fourteen in B.

The brethren in Standeard are doing well, with very encouraging prospects. Our determination is to know the end of the Christian warfare, and the rest, peace, happiness, and glory of the world to come. May the Lord help his children everywhere to gird on the armor anew, and endure to the end.

J. CUMMINGS.

Obituary.

DEAR BRO. HIMES:—Bro. Geo. Avery and wife, of Rochester, have been recently deeply afflicted. They have laid two lovely children in the grave, to await the morning of the resurrection. It was only two or three weeks after the death of their little girl, about four years of age, that they were called to part with a lovely boy, their only son. The verses I send you, were suggested by their last bereavement.

A. C. J.

O, scarcely have been dried the tears that fell
Upon the turf o'er little Anna's grave,
And Death hath armed his cruel shaft again.
That lovely babe—the darling, only son,
Sealed by his icy hand, is laid away;
And round the hearth-stone is another void
Most desolate.

Truly, "woes love a train,
They tread each other's heels."

And why is this?
The Lord permits them oft to try the faith
Of his true children—to attract their hearts
From earthly dross, and fix them on the prize
Of endless glory in the world to come.
He knows full well our need, and 'tis His aim
To purify, and fit us for the crown
Reserved in heaven, awarded at the day
Of Christ's appearing.

Parents, can you say,
"The Lord hath given, and hath taken too,
And blessed be His name!" O, can you bow
In sweet submission to His holy will,
And, though twice smitten, love and trust him still?

Say, can you leave those precious little ones,
Joyful in hope of that transcendent morn,
When they shall come again from their deep sleep,
Arrayed in robes of immortality,
To glorify and praise the Saviour's name!—
Then are you blest indeed—Satan is foiled,
And God, your Father, smiles approvingly.

Bro. S. I. Morgan, of Albany, N. Y., writes, that his companion fell asleep in Jesus on the 30th of June, with a full expectation of a part in the first resurrection. From a child she was a member in the Methodist church, lived a life consistent with her profession, and experienced great joy and rejoicing in her last hours. Truly, the end of the perfect is peace. In her last moments she united with her mourning husband in singing the songs of Zion. She bid adieu to her husband and children, and closed her eyes in the hope of a glorious immortality, to be consummated at the resurrection of the just.

Miscellaneous.

THE BLACK HOLE IN CALCUTTA.

The dreadful tragedy in Calcutta, many years ago, is often referred to by physiologists as a fearful illustration of the fatal effects resulting from an impure atmosphere. The details of the tragedy are thus given in Howitt's "Journal":—

"The most fearful instance on record of the sacrifice of human life from confinement in a limited quantity of air, occurred in the year 1756, when a hundred and forty-six Englishmen, taken in Fort William, at Calcutta, by the native prince Surja-u-

Bowlah, were imprisoned by his orders in the common dungeon of the garrison, known as the Black Hole. This apartment was not 20 feet square, and had only two small windows, and these were partly obstructed on the outside by the projecting verandah. It was the very hottest season of the year, and the nights unusually sultry, even for that season. The wretched prisoners soon became almost mad with thirst and the cravings for air; they shrieked for water in the most furious tones, fought each other with maniac hands, feet, and teeth, for possession of the ground nearest the windows. When water was brought, they battled with each other like demons for the first draught, and they consequently spilled and wasted more than was drunk. The constant crowding to the windows, by obstructing the entrance of air, destroyed all chance of life for those who were furthest removed from them, and many thus perished whose lives might possibly have been saved if all had been content to remain tranquil, taking their regular turns in the more airy portions of the apartment. Many perished from the violence of the conflict in which they had been engaged; and by two o'clock in the morning only fifty (but little more than one third of the original number) remained alive. These, by making the best of their dreadful condition, might have perhaps been all saved, notwithstanding the rapid decomposition of the bodies of the dead gave a new and sickening taint to the air of this terrible dungeon; but one after another continued to sink, until at eight o'clock, when an order arrived for the enlargement of the survivors, only twenty-three were found alive, and these were so dreadfully changed in appearance as scarcely to be recognized by their nearest friends."

DEBT OF FIVE EUROPEAN NATIONS.

The following table will show the indebtedness, the population, and revenue of the five principal governments in Europe.

England—Debt, \$4,000,000,000; revenue, \$200,000,000; population, 20,000,000. Making a debt thirteen times greater than the revenue, and an indebtedness equal to about \$142 to every man, woman, and child of her population.

France—Debt, \$780,000,000; revenue, \$192,000,000; population, 35,000,000. Making a debt four times greater than her revenue, and equal to \$22 to each individual of her population.

Russia—Debt, \$300,000,000; revenue, \$86,000,000; population, 50,000,000. Debt over three times her revenue, and \$6 to every soul.

Austria—Debt, \$300,000,000; revenue, \$100,000,000; population, 37,000,000. Debt three times over her revenue, and \$9 to every soul.

Prussia—Debt, \$100,000,000; revenue, \$40,000,000; population, 15,000,000. Making a debt twice and a half over her revenue, and \$7 to each soul.

ANCIENT ANTIQUITIES.

Nineveh was 15 miles by 9, and 40 round, with a wall 100 feet high, and thick enough for three chariots to be driven abreast.

Babylon was 60 miles within the walls, which were 75 feet thick, and 300 high, with 100 brazen gates.

The Temple of Diana, at Ephesus, was 425 feet long, and 200 broad; the roof was supported by 127 columns, each 60 feet high. It was more than 200 years in being built.

The largest of the pyramids is 481 feet high, and 663 feet on the sides; its base covers 11 acres; the stones are about 30 feet in length, and the layers are 208; 360,000 men are supposed to have been employed in its erection.

The labyrinth of Egypt contains 3000 chambers and 12 halls.

Thebes, in Egypt, presents ruins 27 miles round. It had 100 gates.

Carthage was 25 miles round.

Athens was 25 miles round, and contained 250,000 citizens, and 400,000 slaves.

The Temple of Delphes was so rich in donations, that it was once plundered of £10,000 sterling; and Nero carried from it 500 statues.

THE DEAD SEA EXPEDITION.

We are pleased to learn from private letters (says the Boston "Transcript") that the Dead Sea Exploring party have successfully and satisfactorily completed their task, and returned to Jerusalem, where they were the 19th of May. They have sounded the sea in all its parts, to the depth of six hundred fathoms, and found the bottom crusted with crystallized salt. The pestilential effects attributed to the waters, turn out to be fabulous. Ducks were seen skimming over the surface, and partridges abounded along the shore. The party were upon the sea in their boats, or encamped on its borders for some two months, and their researches and estimates have been of the most thorough and interesting character. All were in excellent health and spirits, no sickness or accident having occurred. By the Arabs they had been received and uniformly treated with the utmost kindness and attention. The Syrians consider "the men of the Jordan," as they call them, the greatest heroes of the day. Lieutenants Lynch and Dale will visit under the most favorable circumstances, all the places made memorable in Scripture history; and we may expect from them a highly interesting account of their explorations of the Dead Sea, and their adventures in the Holy Land.

Where we are assured on sufficient grounds that anything has been done by God, we are not to have our confidence overthrown by the inability of our short-sighted reason to justify His proceedings. "Canst thou draw out leviathan with a hook?"—Hengstenberg.

From Russia we are yet without any authentic information respecting the movements of the armies on

The Dublin Confederate Clubs met in their rooms on the 10th. It is stated that "Policemen were stationed at the doors of the club-houses, by whom the members who entered were noted."

The Lord willing, I will preach at Danville Green, Vt., Sunday, Aug. 20th.

404; A. M. Bennett, 410; J. F. Chamberlain, 404; R. Plummer, 378; H. Jackson, 404; T. Godfrey (two copies), 404—each \$1—I. Wallace, 417; H. Newton, 408; W. Wyer, 404; F. S. Adams, 820; Mrs. A. Lucas, 404—each \$2—A. Smith, 2d, 404; J. Stickney, 408—each

ADVENT



Luke 9:28-30.

HERALD

"WE HAVE NOT FOLLOWED CONNINGLY DEIVED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. II.

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Alpine Lay.

"Mid loftiest Alps God's majesty is spread!
The dawns he painteth red,
The flowers white and blue,
And washeth them with dew.
"Mid loftiest Alps a loving Father dwells.
"Mid loftiest Alps sweet herbs profusely grow,
The genial gales that blow,
Health on their wings convey;
The breath of God are they!
"Mid loftiest Alps a loving Father dwells.
"Mid loftiest Alps the fostering sun the while
Maketh the vales to smile,
The glaciers' frozen brow
With rainbow hues to glow.
"Mid loftiest Alps a loving Father dwells.
"Mid loftiest Alps the bleating flocks each day
Across the mountains stray;
Fresh pasture still they find,
And plenty leave behind.
"Mid loftiest Alps a loving Father dwells.
"Mid loftiest Alps gush streams of silver sheen
The yawning cliffs between;
Fearless the channels stand,
And drink from God's right hand!
"Mid loftiest Alps a loving Father dwells.
"Mid loftiest Alps in peace the shepherd lives,
He knows that He who gives
His tender lambs to feed,
Their master too will feed.
"Mid loftiest Alps a loving Father dwells."

Krummacher.

Apocalyptic Sketches.

BY REV. JOHN CUMMING, D. D.
CHRIST'S SECOND ADVENT PRE-MILLENNIAL.
(Concluded.)

But there is yet another difficulty in the way of our accepting his interpretation. He says this resurrection means the resurrection of the spirit of the martyrs. This seems unnatural, if we suppose, as he [Whitby] does, the previous existence of a millennium of perfect happiness and unsuspended peace. How shall there be martyrs during the Millennium, when there will be no murderers? How shall any one manifest the spirit of a martyr, when there can be none to manifest the spirit or conduct of murderers? We are forced to conclude that the resurrection of the martyrs signifies, not that persons will be raised up who should have the spirit, but not die the death of the martyrs, but that it implies the literal resurrection from the dead of those that died, and sealed their testimony with their own blood. But an objection to this interpretation of ours is deduced from the words, "I saw the souls of them that were beheaded;" from which it is argued that, as souls are spoken of, it cannot mean persons; but every reader of the Bible cannot but know that the "soul" is frequently used to describe the whole man—"soul, take thine ease"—and, you recollect, in the sixth chapter of this book, it is said, "The souls of those that were beheaded the altar cried, How long?"

I therefore conclude that the first resurrection is the literal resurrection of the just, or saints, and of them alone, to reign with Christ throughout the thousand years that follow. That Christ's advent, at which this resurrection is to take place, is to be pre-millennial, I think is evident from Matt. 13 alone, where we read as follows, at v. 24: "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. The servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and ga-

ther them up? But he said, Nay, lest while ye gather up the tares ye root up the wheat also: let both grow together till the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them,"—the desolation of Antichrist and all his followers—"but gather the wheat into my barn." Now, I infer from this, that the wheat, or true believers, and the tares, or apostate and unrighteous, will grow together until the end of this dispensation; the tares are to be first consumed, as I showed you in a previous lecture, the wheat is then gathered into happiness—i. e., the saints are raised from the dead, and reign with Christ a thousand years.

The next evidence of this I will give you is from the second of Thessalonians, where we have the description of the man of sin, (chap. 2:4), "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth,"—the wasting of Rome first—"and destroy with the brightness of his (παρουσία) personal appearance." What does this passage prove? That the great apostasy, predicted by St. Paul, was to reign during the whole period from Christ's first to his second advent, and that this hoary apostasy is to be consumed and utterly destroyed only by the personal advent and appearance of the Son of God. At that very period, the Apostle speaks of "a gathering together unto Him," which he calls by the expression (συναγωγή) "a collection together unto" Christ of the risen saints, when he comes to consume and destroy the great Papal apostasy by the brightness of his coming.

Then, in Luke 14:14, our Lord speaks of "the resurrection of the just," as if that resurrection was totally distinct from the general resurrection, and to take place at Christ's pre-millennial appearance. Then in Matt. 19: "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." We read in the Acts of the Apostles of Christ remaining in heaven "till the restitution of all things," or "till he restore all things;" we read in Rom. 8, "that all creation is groaning and travailing in pain, waiting for the manifestation of the sons of God." And respecting this manifestation of the sons of God, we read its definition, "waiting for the adoption, that is, the resurrection of the body." And you recollect, the Apostle says, in Phil. 3, "If, by any means, I might attain unto the resurrection of the dead." Now, there is no doubt, all will be raised at the last, or attain a resurrection: in this sense, no man need wish to attain unto the resurrection of the dead, because it is a matter of certainty that all will be raised: the Apostle, therefore, evidently had before his eyes the first resurrection, and the expression he employs on this occasion is very remarkable: "If by any means I might attain, (την ελπίδα σὺν τοῖς νεκροῖς) the resurrection from among the dead;" just that resurrection of which it is said, "Blessed and holy is he that hath part in the first resurrection."

I might quote more texts, but it would probably weary you; I must state, briefly, the conclusion I have come to.

I believe, that very soon Christ will come

upon the clouds of heaven, and that, when he comes, the dead in Christ shall hear the sound of the trumpet, and shall rise to meet him in the air, and that they shall reign with him—whatever may be the nature of that reign and its details I do not pretend to specify—a thousand years, and after that shall be the general resurrection of the dead, when all shall rise and be judged, "according to the deeds done in the body."

On no other principle can I explain what Scripture states is to precede this. We read, first, "As it was in the days of Noah, so shall also the coming of the Son of Man be. For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be." Read, in the next place, our Lord's own statement: "Behold, I come as a thief." Hear, also, what Peter says, in 2 Pet. 3:3, 4: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." I may just notice here, that the expression, "reserved unto fire," may be literally translated, "stored with," or "having a treasure" of fire—and this criticism leads me to remind you that the discovery of modern geologists is, that this earth was once liquid, like liquid lava, that it is only cooled down upon its crust, and that the interior of the globe is one liquid ocean of molten fire—the earthquakes we feel but convulsions of its rolling waves—the volcanoes but the safety-valves for its escape: in other words, the last discovery of science casts its light upon the statement of Scripture, and gives the foreshadow of that day when all science and all literature shall combine to testify, "God's Word is true." And when Christ comes, how awful and how startling the hour of the advent! The dead that have fallen asleep in Jesus shall hear, when he comes, the approach of his footsteps, and recognize the sound of his voice, and shall rise and meet him in the air. The living that are in Christ shall hear the sound of his approach too, and recognize the tones of his voice, and shall rise and meet him and the risen dead in the air, and reign with him a thousand years. Abraham, and Noah, and Job shall hear his voice, in their silent sepulchres, and join him in the air.—Paul, and Peter, and John, and Luther, and Wilberforce, and Simeon of Cambridge, and Venn, and Williams, and Chalmers, shall hear his voice in their sequestered tombs, and gather around their glorious Lord. One grave shall cleave in twain, and its buried tenantry shall rise and meet the Lord, and the grave that looks equally green next to it shall not be pierced by that sound, but its dead dust shall remain unmoved. The cemeteries of stone, and the monuments of bronze shall rend, and the dead saints that are there shall come forth—for the sleeping dust shall be quickened in every sepulchre, the moment that Christ shall speak: and the stones of cathedrals, and the vaults of churches, and the green turf, and the marble mausoleum, shall alike explode, and troops of awakened dead shall come forth. Nor less startling will be the scenes that occur among

the living; some families shall be together speaking of the things of this world—in an instant, and without warning, one shall hear a sound significant to his heart, and rise as upon the lightning's wing, and with its splendor, too, leave you, while the rest, that know not Christ, shall remain behind. Oh! great day of separation of families—of dislocation of households—of severance of the dead—of astonishment to the world—of glory to the Lord Jesus—of happiness to the saints! But, you ask, what shall become of those who are left behind? The earth, having given up the silent dust of the saints that fell asleep in Jesus—and every living saint upon the earth having heard his voice, and responded to its call—then the fire is treasured up, as I explained to you, in the very centre of the earth, shall burst forth in ten thousand crevices—"the elements shall melt as with fervent heat"—the solid rocks shall blaze as if they were oil, and the weary old earth having undergone the process of fire, shall be purified and made fit for the immediate presence of the descending Saviour and his risen saints. The earth shall be purified—its soil restored—paradise regained. The deep-toned misere of humanity that has risen for six thousand years, shall be lost in the everlasting jubilee. There will be no tears—no sighs—no crying—no storms shall disturb its calm—there will be no decay in its verdure—no serpent's trail amid its flowers—but happiness and love, and joy, and peace, for a thousand years, in the presence of Christ and his saints.

Some say, is not this an earthly heaven? My dear friends, earth is not essentially corrupt: there is nothing sinful in the clouds of the valley—there is nothing sinful in a rose, nor in a tree, nor in a stone. I have seen spots upon the earth so beautiful, that if the clouds of winter would never overtake them, nor the sin of man blast them, I could wish to live amidst them forever. Take sin from the earth—the fever that incessantly disturbs it—the cold freezing shadow that gathers around it—and let my Lord and my Saviour have his throne upon earth, its consecration and its glory, and what lovelier spot could man desire to live on? what fairer heaven could man anticipate hereafter? To me it is heaven where Christ is, whether he be throned upon earth, or reigning amid the splendors of the sky—if I am with him, I must enjoy unsullied and perpetual happiness.

Great and solemn crisis, I cannot but again exclaim! One in a family shall be taken, and the other shall be left—the mother will be snatched up to the Lord, her son will be left to perish in the flames! The husband left—the wife taken. My dear friends, our separations now are but dim shadows of that last terrible one. O! fathers, mothers, sisters, brothers, if you desire your circles upon earth to be happy, how should you pray that you may be happy together throughout eternity! Mothers, if you wish to meet your babes in glory, teach them to love their Saviour now. Sons and daughters! if you wish to see the gray hairs of your parents amid the throng that will surround the Lord Jesus, pray for them now. Sunday school teachers, if you would take those children to heaven with you, and have them for the jewels in your diadem, teach them to love and know their Saviour now. Masters, you are responsible for your servants—servants, for your masters—children, for your parents—parents, for your children—each for his neighbor—each ought to pray and strive, and spend and be spent, that each may meet the other where there shall be no separation—no pain—no sorrow—but all shall be one forever with the Lord.

Suffer me now, my dear friends, to ask you, each, individually, are you a Christian? My

dear friends, here is the unhappy thing; when I ask you the most solemn question, and ply you with the most weighty inquiry, you make light of it. When I bid you be religious, you fancy I am bidding you take some nauseous and unpalatable drug, which must be taken in order that you may be saved, but which you would postpone to the very last moment. In bidding you be Christians, I bid you be happy; in bidding you come to Christ, I bid you be a partaker of a joy and peace which you have never tasted before. In bidding you be holy, I bid you cease to be miserable, and be instantly and unspeakably happy. Again, I ask you, are you the children of God? Are you Christians? Do not leave the question unsettled. It can be settled. You need not leave it in uncertainty. The man whose heart is changed must feel it is so. The man whose trust is in the rock of ages must know that it is so. Examine yourselves. Judge ye. I speak as unto reasonable men. "If any man be in Christ he is a new creature: old things are passed away, behold all things are become new." "If any man believeth not on him, the wrath of God abideth on him." O! may God grant that at that day, and that hour, which I have attempted dimly to describe, we may be found, having our lamps burning and our loins girt, and ready to obey the Saviour's voice, and to rise and reign with him in glory. Amen.

Christ Seen of Angels.

BY CHARLOTTE ELIZABETH.

One part of the "mystery of godliness" consists in "God manifest in the flesh" being "seen of angels." 1 Tim. 3:16. The Apostle Paul, who declares this, elsewhere speaks of himself and his brethren as being "made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. But in order to acquire some little understanding of that amazing scene which opened upon the eyes of the holy angels, when "the word became flesh and dwelt among us," we must revert again to the magnificent vision of Isaiah, who saw the Lord high and lifted up, and his train filling the temple; the winged seraphim standing before him, covering their faces with their wings, and crying one to another, as though too deeply struck to address the mighty One himself, "Holy, holy, holy is the Lord of Hosts." We must remember the prophet's exclamation of dismay and despair, for that he, a man of unclean lips, had seen the Lord; and the process by which one of the seraphim was commissioned to remove his fear of present destruction. Then turning to the twelfth chapter of St. John's gospel, we find it written concerning Jesus of Nazareth, "These words spake Isaiah when he saw his glory, and wrote of him."

He, therefore, who was thus seen of angels, manifest in the flesh, being formed in fashion as a man, making himself of no reputation, taking upon him the form of a servant, and humbling himself even to the death of the cross, He was the King, the Lord of Hosts, to whom the seraphim could not lift their faces, and of whose glorious holiness they spoke one to another in tones of solemn awe. Great indeed must be the love of those celestial creatures to our fallen race, when they could even rejoice in triumphant songs, because, for our sakes, that terribly glorious King of Heaven had become a "babe wrapped in swaddling clothes, and lying in a manger." Oh, that we could, in any degree, realize what was then seen of angels, that our cold hearts might glow with a portion of gratitude and love to Him! The greatest wonder in redemption is the frozen indifference with which man contemplates his Redeemer's work. Even the best of men, in his best moments, must be a spectacle to angels through his lukewarm composure, and the feebleness of his efforts to make known to his fellow sinners, what the angels, who themselves gained nothing by it, rushed in troops to communicate, and celebrated with songs of enraptured praise.

They had seen the Lord's Christ, as a mortal infant, his birth-place a stable, and his companions the beasts of the stall. Under the divine direction, they then proceeded to make known to some of the Lord's people the miracle of divine love. It is certainly the most exquisite picture in the whole Bible, if we can divest our minds of the absurdly childish idea which our prejudices have probably associated with the appearance of an angel, and portray to ourselves the majesty, no less than the beauty in which those splendid creatures are arrayed, when not walking the earth in the form and the garb of men.

There were "Shepherds abiding in the field, keeping watch over their flocks by night: and

lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid." This angelic herald, who came to proclaim his King and theirs, seems to have worn, as it were, his robe of state for the occasion. He "came upon them," probably standing between earth and heaven, as the mighty angel whom David saw, but not armed with a destroying sword; and the brightness that shone in his countenance, a glory, derived like that of Moses' face, from contemplating the presence of God, shed a broad light on the group of astonished shepherds, who beheld in a moment the darkness of night turned into the blaze of day; and were terrified at the spectacle of so august a being. "And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you (Israelites) is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger." How grand is the sequel! "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth, peace, good will towards men!" It would seem as though the very wonder, not to say consternation, occasioned by seeing the Lord of heaven and earth so abased as they described him to be, were lost in the joyful assurance, that since he, the Prince of Peace, was come down to dwell on earth, peace must ensue in all her borders; and that such a token of good will to men was the sure earnest of defeat and destruction to the evil spirits who had so long borne rule over her population. The seed of the woman had appeared; the serpent's head would now be effectually bruised; and since we may well believe it utterly impossible that angelic natures should conceive the extent to which man's hardened depravity could be driven by Satan, even to the crucifying of the Lord of glory, their benevolent joy knew no drawback; and with a sudden burst revealing themselves, as they were permitted to do, to those favored Jews, they filled the visible space with their glorious forms, and poured forth the divine harmony of their combined voices, until ascending in the view of the shepherds, they went away from them into heaven. Upon this scene the mind of infancy always seems to fasten with a peculiar feeling of its tender beauty; and "the child Jesus," the "babe wrapped in swaddling clothes, lying in a manger," often becomes the hope of a heart too young to comprehend the nature of its faith—a saving faith, we may not dare, to doubt—in many cases where the wilful sin of childhood requires that such a hold should be taken of the atoning Saviour: and when the neglect of those whose general custom it is to defer the work of instructing a soul in the knowledge of God, until long after Satan has set his infernal imps to familiarize it with evil, would have the little one to perish, but for such merciful provision on the part of the Most High for those whom he purposes to remove by an early death, but not before they have sinned after the similitude of Adam's transgression.

The next appearance of an angelic watcher over the incarnate Lord, was in a dream to Joseph, warning him. "Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him." Matt. 2:13. "Until I bring thee word"—how zealously affected were these heavenly creatures in the good work it was their privilege to labor in! This angel was apprised of the bloody purpose of the tyrant, and knew that he should be permitted to watch the progress of his impious conspiracy against the new-born King, and to convey to the believing guardian of that most sacred charge, tidings of safety when all peril was past. He seems to have cautioned Joseph against any possible deception from other quarters; he was not to return from Egypt until the same messenger, who now bade him flee thither, should again appear to authorize his quitting it. We may readily assure ourselves that bright squadrons of the highest angels of God, surrounded those poor fugitives, and kept at bay every foe that might have crept on their nocturnal path. Christ was at all times "seen of angels," and in one way or another they perpetually "ministered unto him." The assurance of safety, through Herod's death, was at length given by the angel in another dream; and once more in the full sense of which the former deliverance had been but a prophetic type, out of Egypt God called his Son.

Of our Lord's early years no record is given,

and we are not warranted in supplying the blank from any stores of imagination. Of this we are sure, that the Lord Jesus exhibited alike to angels and to men an all-perfect model of holiness, harmless, undefiled purity, perfect obedience, and that glorious righteousness by the imputation of which, all who believe on him are justified from all things: that he magnified the law and made it honorable, showing forth the sublime beauty of that in which man sees, alas! little to desire, and much to shrink from as grievous and burdensome. Thus he continued, to his thirtieth year, when he went forth to John in the wilderness, to be baptised, and to receive that public testimony from heaven, the voice of the Almighty God, proclaiming, "This is my beloved Son, in whom I am well pleased?" while the mysterious Spirit descended and abode on him. John beheld this, and others, his disciples, chosen to bear testimony to this solemn anointing of our great High Priest; but their eyes were not opened to behold the glory that surrounded them—the sapphire throne, the fiery cherubim, the innumerable company of angels, and the many thousands of Israel, with the multitude of those who in all ages had looked forward, and by faith embraced the promise of the Seed of the woman, and having seen the day of Christ afar off, now witnessed his actual entrance on the arena of that terrible conflict which he came to wage. We can have but very poor conceptions of that awful hour, if we consider not the great cloud of witnesses, angels, and disembodied souls of men, who thronged to gaze upon the spectacle; and who beyond doubt, likewise surveyed the personal encounter that followed it.

Of this we have before spoken, and exhibited the successful wiles of the devil to allure his mighty antagonist into some concession on which he might lay hold. He left the man Christ Jesus on a pinnacle of the temple, whither he had been permitted to bear him for the last trial of his steadfastness; and then it was that angels came and ministered unto him.

Up to that moment they were not permitted to interfere: Michael and his holy angels might form in bright array, and the dragon's fallen angels might eagerly look on, panting for their master's success, but none durst interpose. The strife was personal, and the triumphant issue certain; for who among created beings ever hardened himself against God, and prospered? "Seen of angels" at all times, it was not often that they were privileged to succor their incarnate Lord, as we are now told they did. The cake and the cruse of water provided by the angel for Elijah's refreshment, were cheerfully prepared and courteously bestowed; but with what eager gladness of heart must those ministering spirits have, brought to their gracious King the sustenance that his body, exhausted by the long fast, then required! We may believe it to have been an epoch in the existence of the holy, happy creatures who were chosen to render this service, and gently too; to facilitate his return from the giddy height to which Satan had borne him; and to listen to the gracious words that spoke acceptance of their devotion: for he who with such authority rebuked and commanded the unclean spirits whenever they crossed his path, had surely words of another tendency whereby to encourage the obedient, and to animate the zealous servant.

But from thenceforth unmitigated suffering was to be the lot of the Lord Jesus, in order that ours might be the lot of unmingled blessedness; foxes have holes, and the birds of the air have nests, but the Son of Man had not where to lay his head. Disbelieved on by his brethren, who also mocked and aspersed him; slighted, if not opposed, by other kindred after the flesh; not openly acknowledged or countenanced by any but the poor of the people; and subsisting on the little aid that such could afford to give; it does not appear that the angels were allowed to yield relief to bodily necessities, or to cheer his human spirit by any sympathy in his griefs. They, however, furnished him with a continual theme of discourse; so constantly adverted to, indeed, that were no mention made of them in any other part of God's word, we could gather enough from our Lord's incidental allusions to inform us what are their natures, their employments, their dispositions, and their present and future privileges. It is remarkable how often he dwells upon them as interested spectators of the affairs of this world; and witnesses of what shall hereafter come to pass. "Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God; but he that denieth me before men, shall be de-

nied before the angels of God." Luke 12:8, 9. "Whosoever shall be ashamed of me and my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke 9:26. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations." Matt. 25:31, 32. It would be impossible to reconcile such expressions as these with any ignorance on the part of the heavenly host as to what passes among men; on the contrary, it clearly implies that they, having looked upon every transaction in the human family throughout its continuance, will be summoned as witnesses to the exact justness of the final award, when all are gathered together in one vast assemblage to receive their everlasting doom.

But we must return to the story as regards angelic interpositions, recorded in the narrative of our Lord's personal sojourn on earth. After the close of his combat with the Evil One, we read no more of their appearance, until that most awful scene when, with his soul exceeding sorrowful even unto death, the Redeemer withdrew a little way from his drowsy disciples, and poured out before his Father that prayer which betokened the extreme death of his humiliation, in submitting to endure the mortal anguish of human fear, the fear of approaching death. Far be it from us to follow the example of some who would fain pry into the impenetrable mystery of that hour's suffering! We are told that it was the hour of the powers of darkness; when the prince of this world came to find that he had nothing in the Son of God; when the supplication was wrung from the Redeemer's lip, that if it were possible the cup might pass from him; yet qualified by the submissive addition, "Nevertheless, not my will, but thine be done." Then it was that "there appeared an angel unto him, from heaven, strengthening him," Luke 22:40, and what a mission that angel had!—(To be continued.)

Hypocrisy.

The hearing hypocrite.—The hearing hypocrite hears Christ's word without benefit; he assembles with the pious, whom he deceives, as he hopes to deceive Christ. Luke 13. He goes to meet Christ, not as the bride, but only as the bride's friend. He is the stony ground; he is sermon proof, repels convictions, takes nothing to himself, or shakes it off, as sheep do the rain. He hath the forehead of the whore, (Jer. 3:3), and refuses to be ashamed. Christ condemns him both as a worker of iniquity, and a builder on the sand. The Christian hears so that his "profiting appears unto all men;" he hears Christ himself through the minister; and the word is "able to save his soul,—is a savor of life unto life;" nor is he "a forgetful hearer, but a doer of the word."

The hypocrite will hear only such ministers as suit his humor.—Balaam suits Balak, a lying prophet Ahab. He will neglect or slight others. The Christian hears God's voice through every messenger of his; the plainer the message, the better he receives the messenger,—as "an angel of God, even as Christ Jesus," Gal. 4:14. He judges not of the word by the preacher, but of the preacher by the word. He, like Jehoshaphat, will hear Micaiah preach, rather than the four hundred prophets of Baal.

The hypocrite hears, in hope of hearing something new; therefore when he has heard a few things, he grows weary, and longs for a new preacher. An unsanctified heart, like a sick stomach, loathes its daily bread; but the Christian is never tired of "the sincere milk of the word;" he desires no new wine; he likes manna after forty years,—"Evermore give us this bread."

The hypocrite hearkens more after eloquence than substance. He likes Apollos, not Christ's messengers; he hears not for life; he sports with the infirmities of Samson,—but death is at the door. The Christian looks most to the power of the word; he comes not as to a show, but to the bar; weighs the matter rather than the manner, and regards the message more than the messenger. The one falls down before man, the other before God.

He will not hear all; comforts, promises, and general truths he loves; the doctrine of the cross he hates. A foil, a wooden sword that draws no blood, suits him. The Christian hears all God's word, loves to be smitten, does not say, "Hast thou found me, O mine enemy?" But, "search me, and try my heart."

The hypocrite looks on the word as a story, or a landscape; he loves to hear of Christ's miracles, of the prodigal son, &c., but draws a

curtain before his own picture. The Christian looks on the word as a glass to see himself. The one uses the word as do children their books, looking more at the pictures than the lesson; the other sees himself, and improves.

He hears, without preparing his heart to hear; he minds his outward more than his inward man; he uses no exercise to get an appetite; it is enough if he hears, though he digests nothing. He sows under thorns, having never ploughed them up, and they choke all. The Christian looks to his feet, comes hungry to the house of God, longing to be fed, and is not willing to go without his portion.

He hears only for the present time, as he would hear a concert of music; the Christian hears both for the time present and to come; he studies what he hears, and to what end, that he may turn it into practice. He remembers that word,—"Take heed how ye hear."

He proposes to himself some carnal end, if any at all; as to be noticed for his diligence, to be reputed a good churchman, to fulfil his task of hearing; perhaps to cavil and find fault, to make amends for not doing, to please a friend. Festus thus pleased Agrippa, and Ahab heard Micaiah for Jehosaphat's sake; but the Christian hears for his own and others' edification.

If the hypocrite is of the second class of hearers, he sometimes pretends to practise, as an excuse for not hearing. "I have," says he, "enough in one sermon to practise all the week." The Christian makes hearing and practice to go hand in hand; he will redeem time for hearing from recreation and sleep; his hearing is a spur to his practice. He does not pretend practice as a hindrance to his hearing, like Judas, who, out of pretended regard to the poor, sought to rob Christ of his due.

Sometimes he trembleth under the word, but yet he shifts it off, before it has taken hold on his heart; as a tree shaken by the wind takes deeper root, so is he more rooted in his sins. Felix's fearfulness surpriseth the hypocrite before he is aware; he is ashamed of himself, angry at the preacher, and Cain-like, he runs from God, instead of going to him. But the Christian trembles at the word as afraid to sin against it. One is Pharaoh, the other Josiah.

He is a seeming friend, but a secret foe, to the Gospel. When the word is a hammer, he is an anvil; when it is as fire, he is clay. But the Christian is both reconciled to, and transformed into the word; receiving it as the word of God in the love thereof. If the word be a nail, it nails him to Christ; if a sword, he loves to be cut and dissected; if a fire, he is like water, or as gold. The one kisses the word, like Judas; the other embraces it, as Joseph did Benjamin.

The praying hypocrite.—The praying hypocrite prays with his tongue, but not with his heart. The heart of the Christian goes first in prayer.

The hypocrite asks according to his wishes, looking no farther, like Israel, for quails, Balaam, for leave to curse God's people, Rachel, for children. But the Christian, like Hannah, who prayed hard, and submitted all to God.

He is wavering, and double-minded. "Can God furnish a table in the wilderness?" "Will he hear and answer?" The Christian asketh in faith, not wavering; as Moses at the Red Sea, while Israel cried and expected death.

The hypocrite is sometimes presumptuous, also: "Wherefore have I fasted, and thou seest not?" The Christian always comes as a poor beggar, crying, with the centurion, "I am not worthy." He quarrelleth with God, if not answered: "This evil is of the Lord." But the Christian waiteth patiently, saying, "It is the Lord, let him do as he pleaseth."

He prays without repentance, regarding iniquity in his heart; but the Christian confesses and forsakes his sin.

The hypocrite prays without faith, without expecting an answer; therefore he often cuts short his prayer, especially in secret. The Christian pours out his soul in prayer: gives good measure, pressed down, running over, being assured that word standeth fast, "If ye, being evil, know how to give good gifts unto your children, how much more shall my heavenly Father give his Holy Spirit to them that ask it?"

At other times, the hypocrite will exceed measure,—but only in company, like the Ave Marias of the Papists. The true Christian measures his prayers by his affections, and by works of charity and duty.

The hypocrite prays in adversity, not in prosperity; he comes like the leper, or beaten child. The Christian, as the loving son, prays in prosperity, without the compulsion of the rod. Or, perhaps, he will pray in prosperity; but in

adversity his heart sinks, like Nabal's: he murmurs, complains, and cries out, "Why doth the Lord do thus unto me?" The Christian remembers those words of St. James,—"Is any afflicted? Let him pray." The one, as a dastard, runs away; the other kisses the rod, and sees everything as the answer of prayer, submitting himself wholly to the will of God.

The preaching hypocrite worse than all.—Admitted of men, not called of God, he preaches Christ, but not for Christ. "Put me (saith he) into the priest's office, that I may eat a morsel of bread." He is, perhaps, a "preacher of righteousness," but a "worker of iniquity." But the true Christian preacher only spends and is spent upon Christ and his interest; he is careful not only of his gifts, but of his grace; not only to be sent of men, but of God. The one preaches himself, and for himself; and the other preaches Christ, and for Christ.

The hypocrite is ambitious to show his learning,—to be admired, rather than to be useful: not so St. Paul. 1 Cor. 2. A "scribe well instructed bringeth out of his own treasures things new and old."

He brings in learning, but not Divine learning! His artificial fire hath no warmth in it. But the Christian minister, though perhaps learned in Egyptian wisdom, as Moses, and in Greek literature, as St. Paul, who quoted Aratus to the Athenians, (Acts 17:28), Menander to the Corinthians, (1 Cor. 15:28), Epimenides to Titus, (chap. 1:12), never uses it but as the Agar of Sarah; Christ crucified being his chief knowledge.

The hypocrite uses Divine learning to human, carnal ends,—to get preferment or fame, to support opinions or parties. The minister of Christ handles not the "word of God deceitfully, but by manifestation of the truth." 2 Cor. 4:2. He glorieth not in his preaching, a necessity being laid upon him by Christ.

The hypocrite chooses subjects on which he may shine and please; the other, those which may awaken and edify, disclaiming men pleasing. The one shoots over the heads, the other aims at the hearts of his hearers, suiting himself to the meanest capacity.

He puts on a face of zeal, without zeal; and, trying to move others, is himself unmoved. He cannot say, with Christ, "The zeal of thine house hath eaten me up." His zeal is an ignis fatuus, or perhaps a heathen fire, lighted at Seneca's torch; not a burning, as well as a shining light. He may have some feelings, but they are over with his sermon or prayer; some warmth for the church, as Jehu, because it is his party. But the Christian hath more zeal in his bosom than on his tongue. Elijah-like, the "word of the Lord is as a fire in his bones." His soul "mourns in secret places," for the sins he reproves openly. Jer. 13:17. He can put *probatum est* to what he preaches; and his zeal hath a very large measure of Gospel love; it saves others, while it consumes himself.

The hypocrite is, perhaps, strict in his rules, loose in his practice, binding heavy burdens, that he toucheth not himself. He is like a finger-post, which shows the way, but never walks in it. He promises liberty, while he is himself the slave of sin. The true preacher is afraid to preach what he practises not; he lives his sermons over. As a brave captain, he saith, "Follow me." He aims at Thummim as well as Urim, perfection, as well as light.

The one makes the way to heaven as broad as he can, at least to himself; and oftentimes allows things to others to screen himself. The other makes the way to heaven narrower to himself than to his hearers, and never gives up the least of the word, lest his own foot should be pinched.—Fletcher.

Supreme Authority of the Bible.

"Let God be true and man a liar." The practical acknowledgment of the truth expressed in the above caption, lies at the very threshold of all true spiritual progression.—Man by education is frequently made an errorist; he receives many errors as truths, and holds them sincerely. These are often confirmed by the Church organizations with which he may be connected, until they are set down as established, incontrovertible truths; the Bible experience, providences, and everything else are explained by him as confirming him in his previously formed opinions. Sincerely believing his system of opinions to be true, he looks no further, unless it be for arguments to confirm him in his present opinions. For this purpose he taxes every author within his reach, inspired and uninspired, until all his doubts are removed. By this course he is soon led to believe his own opinions infallibly true, and the Bible itself be-

comes a mere help to his system of opinions. He reads it, not for the purpose of correcting, but to prove his previously formed views. His views are the standard before which every thing else must fall, positive Bible assertions not excepted. Quote a plain, explicit declaration of the Bible in opposition to his theory, and he will meet it with his *opinion*, without once thinking that his opinion may be wrong. Such a state of mind is *practical* infidelity; it is the parent of superstition and bigotry. It is not the simple, teachable, and confiding spirit of that believer who acknowledged, in heart and life, the supreme authority of God's word.

Such a man receives the truth in simplicity of spirit. Viewing the Bible as the word of God, he approaches it without any standard of opinions by which to judge of its doctrines. He has learned the weakness and uncertainty of human reason, and his own proneness to error; experience has taught him that he dares not have confidence in the flesh; his own opinions, like his own righteousness, would be sure to lead him away from God. As he has no confidence in his own opinions, as such, neither has he in the views or opinions of others, farther than they are in accordance with the Bible. A plain, positive "thus saith the Lord" outweighs all the productions of men. Before this, his prejudices, opinions, commentaries, and man-made creeds all fall prostrate. The views of his Church, his party, his relatives, are all as nothing when they come in contact with the word of truth. God is *his teacher*, and from Him he receives the truth upon which he feeds. To him he looks up with the confidence of an unsuspecting infant, for all his views of duty, for direction even in the smallest matters.—God is his *light* and his *salvation*, his wisdom, righteousness, sanctification, and redemption. When he reads the Bible, it is to learn what the Lord has to say to him; when he hears the gospel, it is for the same purpose. No idle criticism escapes his lips; he finds some divine truth, applicable to his present state in every sermon and every chapter; on this he feeds, overlooking and forgetting the mistakes and blindness of the minister, and leaving the mysterious and dark passages until God in his providence makes them known.

Such a man possesses true liberty. He knows the truth, and the truth makes him free. The shackles of superstition and prejudice are thrown off; he is emancipated from the government of public opinion and popular will. He believes what God says, because *he knows God* says it, without first enquiring whether it agrees with the man-made standard of the age in which he lives. feeling conscious that he stands on the rock of Divine truth, he reposes with calmness amidst the warring elements of human strife. The Son—who is the truth itself—having made him free, he is free indeed.—Elevated above the clouds and fogs of error which envelope the sectarian bigot, whose views are all drawn from the authors, creeds, and confessions of his own party, he breathes free air, and stands secure on a tower more elevated than all the Babels of earth, whence he beholds the world in bondage, contending about the things of which they are ignorant. This true liberty of soul can only be obtained by implicitly believing and following the word of God. It was this obedience to the truth of God, as such, that gave the Reformers of the sixteenth century their power.

The religious world was shrouded in the gloomy bondage of superstition and bigotry; priests, synods, and councils, creeds, confessions, and traditions ruled the world. All were groping in darkness, when in the providence of God, a poor monk finds a Bible. His heart throbbed as he said this is the word of God—this is God's book. He read, believed, and yielded to it the supreme authority in matters of faith. He reads with the simplicity of a child, eagerly swallowing every word as from the mouth of God himself. He loved the truth, and it made him free; he continued to love it, and all the power, influence, and intrigues of a corrupt Church could never after bring him into bondage. We read of his courage and calmness amidst dangers and threatened death, and wonder; but the secret is out—he yielded supreme homage to the word of truth, and the God of truth was his shield and buckler.—Would to God that the self-styled reformers of the present day, would derive their principles wholly from the Bible—that they would oppose all that the Bible opposes, and do it in the *spirit* that the Bible does. Were this the case, would there not be less of self, less bombast and unhalloved denunciation, and more meekness, patience, and love? Would there not be more consistency, and less infidelity, among

the different branches of reform? We think so. Let the supreme authority of God's word be practically acknowledged in every reform movement, let the God of the Bible be consulted in every step of our progress, and we will have nothing to fear. But while the Bible is set at nought, and selfish, carnal men mould and guide our reform movements, we have much to fear. Let Christians be awake to this subject, and see to it that the Bible is not excluded, at least practically, from our Christianity and reform movements.—*Religious Telescope*.

Evil Reports.

Many persons seem to have a kind of innate propensity to circulate evil reports of others. They are accordingly seldom, if ever, heard to speak well of their neighbors, but are found diligently availing themselves of every opportunity that offers to utter something to their disparagement. Such persons are a great pest to society. Through their influence, the most intimate friends are frequently set at variance with each other, and whole neighborhoods are sometimes thrown into the utmost confusion. Those who consult their own peace, as well as that of the community, should avail themselves of every proper instrumentality to put such persons entirely out of countenance, and to make their number as small as possible.—Their conduct should be constantly held up in its true light, as proceeding either from a spirit of the most sordid jealousy at the happiness of others, or from an unholty pleasure in their injury, and as highly prejudicial to the interests of society. Great care should also be taken to avoid being in any way improperly influenced by their reports, or giving the least countenance, either directly or indirectly, to their evil practices. The rules which the late Rev. Charles Simeon adopted for the regulation of his conduct in reference to such matters are excellent, and should be observed by all who properly consult the true interests of our race. They are the following:—1. To hear as little as possible of whatever is to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never to drink into the spirit of one who circulates an evil report. 4. Always to moderate as far as I can the unkindness which is expressed towards others. 5. Always to believe, that if the other side were heard, a very different account would be given of the matter.

The longer he lived, he tells us, the more he felt the importance of adhering to these rules. His experience in this matter has been fully corroborated by that also of all the wise and the good. How glad should we be to find his rules generally adopted, and faithfully carried out, as, in that event, much good would most certainly be secured to every community.—*Weekly Messenger*.

AN ANGRY MAN.—As the whirlwind, in its fury, teareth up trees, and deformeth the face of nature; or as an earthquake, in its convulsions, overturneth whole cities; so the rage of an angry man throweth mischief around him. Danger and destruction wait on his hand.

Indulge not thyself in the passion of anger; it is whetting a sword to wound thine own breast, or murder thy friend.

If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom; and if thou wipest them from thy remembrance, thy heart shall not reproach thee.

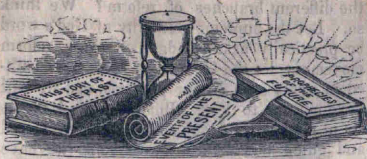
Seest thou not that the angry loseth his understanding? Whilst thou art yet in thy senses, let the wrath of another be a lesson to thyself.

Do nothing in a passion. Why wilt thou put to sea in the violence of a storm?

If it be difficult to rule thine anger, it is wise to prevent it: avoid all occasions of falling into wrath; or guard thyself against them whenever they occur.

FORGIVENESS.—To revenge a wrong is both easy and usual; and, as the world thinks, savors of some nobleness; but religion says the contrary, and tells us it is better to neglect it than require it. If any man shall willingly offer me an injury, he shall know I can see it, but withal, he shall see I scorn it; unless it be such as the bearing is an offence. Why need I do that which his own mind will do for me? If he hath done ill, my revenge is within him; if not, I am to blame in seeking it. If unwillingly he wrongs me, I am as ready to forgive as he to submit; for I know a good mind will be more sorrowful than I shall be offended.

When God has fully prepared the heart for religious action, we need not fear that he will fail to find for us our appropriate work.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUGUST 12, 1848.

New Quarterly Review.

"The Theological and Literary Journal. Edited by DAVID N. LORR." No. 1. New York: Published by Franklin Knight, 100 Nassau-street. Price, \$3 per annum.

We are indebted to a friend for the perusal of the July number—the first number of this new quarterly. The "Primary Design" of this journal is announced to be "to refute the prevailing methods of interpreting the Prophetic Scriptures, and unfold the true laws of their explication." It will "treat of other theological themes as occasion requires, of morals, science," &c. This announcement of its primary object, will cause it to be looked for with some interest by the student of prophecy. Its appearance is another indication of the interest which is being awakened on the subject of this too much forsaken portion of the Divine word. Its editor is a ready writer. He aims at originality, and widely dissents from the prevailing modes of Scriptural interpretation. We have been unable to gather his precise views of the future, and the dividing line between fulfilled and unfulfilled prophecies, from anything appearing in his introductory number: his articles thus far being more of a generic than a specific character. His views are more fully unfolded in the following extract than in any other which has attracted our eye. Speaking of the Apocalypse, he says:—

"Its visions are employed chiefly, first, in proclaiming the rights and attributes of God, which are the ground of his government; and making known the great principles on which he was to conduct his administration of the world; next, in foreshowing that the ministers of the church were to apostatize to idolatry, to unite with the civil rulers in usurping dominion over his prerogatives, and over the church, in propagating a false religion, and in persecuting his true worshippers, and were to hold their sway through a long succession of ages: thirdly, that tremendous punishments were to be inflicted on the nations, both pagan and Christian, and on the apostate church, but without working any reformation in their faith or worship; and, finally, that after a vast experiment thus through many centuries, by which the character of man is to be fully shown, and a public and infinite demonstration made that the salvation of those who are redeemed, is wholly of God; the Saviour is to descend: raise his martyred witnesses, and all who have died in the faith, from the grave; destroy the usurpers of this throne, and their abettors; banish Satan to the abyss, and commence his reign over the earth, sanctify its surviving inhabitants, and make it the dwelling-place, through a long flight of ages, of righteousness and peace."—p. 96.

If by the "many centuries," during which the pre-millennial scenes are to be unfolded, he understands a period now rapidly hastening to a termination; if by the "surviving inhabitants" and their sanctification at the SAVIOUR'S descent to earth, and the resurrection of all who have died in the faith, he understands those Christians who "are alive and remain unto the coming of the Lord," (1 Thess. 4:15), and their "change" from "corruptible" to "incorruption" in "the twinkling of an eye," at "the last trump;" and if by "the long flight of ages," during which God's government of righteousness and peace will continue, he understands the endless state, when "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever," when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," (Dan. 7:18, 27),—we should not dissent greatly from his view. There is, however, to us, some ambiguity in his language, which prevents our arriving at a satisfactory understanding of his position. It is evident that he looks for no conversion of the world by human instrumentality,—for no millennium before the coming of the SAVIOUR,—for the personal descent of the Son of man from heaven, and for the resurrection of the body, and for that only of the saints and martyrs at the commencement of the millennium.—Thus far we should assent to his views. Other things we see strike us as locating him half-way between literalists and spiritualists. We hope, by a perusal of his future numbers, to be instructed, even if we are obliged to dissent.

His first article is on the "Importance of a Just Understanding of the Prophetic Scriptures." While he has not shown us in this what he regards as a "just understanding," he has presented many valuable suggestions. He shows that most Protestants "almost wholly neglect" God's "last great communication" to man—"not, indeed, as not presenting anything which it is desirable to know; but as couched under signs so mysterious and equivocal, as to render it impossible satisfactorily to determine their meaning." And he adds: "That book, accordingly, which presents a larger disclosure of his designs than any other, and the understanding of which is perhaps more essential than that of any other to just conceptions of the great aims of his government, and a comprehension of the past and future, is excluded, in a large degree, from their study, and debarred from its legitimate influence on their views, their faith, and their hopes. In regard to many, indeed were it stricken from its rank as a revelation, and discarded, like the false gospels and visions of the second and third century, it could scarcely be divested more effectually of authority." * * * "A portion of the prophecies of Ezekiel, Daniel, and Zechariah are in like manner much neglected, and excluded from their proper influence on the faith and expectations of the church. Is this neglect, however, of the symbolic Scriptures justifiable and wise? Can it accord with the ends for which God made those revelations? Is it consistent with the principles on which Protestantism, as well as religion itself, is founded? If those books are a revelation from Him, have they not all the claims to attention which his authority invests the other parts of his word?"

The foregoing and similar questions which he propounds, are worthy of solemn consideration; yet how many will pass them over as of little importance. Mr. L. next proceeds to show the practical importance in arriving at a full and correct understanding of Scripture, there is in "a knowledge of the import of that revelation and the other symbolic prophecies." He asks:—

"What would be thought of an expounder of our civil constitution, who should omit to notice one fourth of its provisions, and found his explications wholly on the others? What would be thought of one who should accept the station of a judge, and undertake the exposition and administration of the civil law, and yet should limit his attention to the statutes of but one period of the government, and neglect the consideration of all later enactments? Would he be regarded as forming a just estimate of the duties of his office? Would he be deemed fit for the arbitrament of the fortunes and lives of men? And why is not a knowledge of every part of the sacred word equally essential in order to the proper exposition and application of its teachings? Yet it is with such a limitation of their studies, that interpreters and theological teachers generally assume their office, and endeavor to fulfil its duties."

This want of ability and knowledge of the Scriptures, he places in contrast to the exactness that distinguishes the teachers and students of almost every other branch of knowledge,—shows that those who devote themselves to "mathematics, astronomy, natural history, literature, and the arts, labor with the most untiring assiduity in their cultivation,"—that "they shrink from no toil," "hesitate at no expense, that may contribute" to a mastery of their subject,—that "they dig deep into the bowels of the earth to ascertain the nature and position of its rocks,"—that "they visit the remotest isles and continents, traverse wildernesses and deserts, and penetrate into the regions of eternal frost, to observe the different aspects of the world, and learn the nature of its productions." They hunt every inhabitant of the air, the land, and the sea, * * * exhaust all the resources of science and art in the construction of instruments to extend their researches into the works of God beyond the limits of our orb. They penetrate into the fathomless heights and depths of space; watch the motions of every planet; mark every star; and learn to resolve their complicated phenomena by their proper laws. Every accession to their stock of knowledge is hailed with enthusiasm, and raises its discoverer to conspicuous and honor. The detection of a new element in the mineral or vegetable kingdoms; the verification of some great law of matter; the discovery of a new planet, resounds throughout the civilized world, and quickens the pulse of whole nations with exultations." * * * "What a contrast their faith, their zeal, their resolution, their patience of toilsome exertion, their liberality in the appropriation of property, their inflexible adherence to the laws of their several professions, their unflinching persistence, and their triumphs, present to the want of ingenuity and enterprise: the content with imperfection, the charity of the expositors of the prophetic Scriptures!" The contrast is truly frightful, and the cause of it worthy of diligent examination.

The second article notices "False Methods that have Prevailed on Interpreting the Apocalypse."—This article is not so convincing as the preceding one. It strikes us that he does not give full credit to MEAD, DAUBUZ, and others to whom we are greatly indebted for a knowledge of the symbols in the Apocalypse. They made mistakes, and promulgated errors; but it strikes us they are too cavalierly set aside for those errors. Mr. L. pronounces respecting their views almost too dogmatically, and assumes the correctness of his own views with a little too much self-confidence. It is however to be expected, that one's own opinions will be regarded by himself as correct, and those which differ from him as erroneous; and however positive any may pronounce respecting any point, they are only understood as giving utterance to the deductions of their own judgment. To fulfil the expectations naturally excited by the confidence with which he speaks of the explanation of prophetic symbols, it must be shown that each symbol is divinely explained, and used in accordance with rules as definite as the letters of the alphabet. Of the symbol, Mr. LORR says:—"It is not employed arbitrarily, and on principles that are inconsistent with one another; but like vocal sounds, written words, letters, and hieroglyphics, is used in a uniform way." We shall look with interest for the full development of his laws of symbolization.

The third article is a scathing and just review of Prof. STUART's work on the Apocalypse, an extract from which we gave in our last. Then follow several miscellaneous articles, none of which are noticed as from the pen of the editor. May his pen and heart be guided by the Author of all knowledge to sound conclusions, and profitable expositions of the prophetic symbols.

New Work.

"Letters to a Man of the World Disposed to believe. By J. E. Le Boys Des Guays, Editor of 'La Nouvelle Jerusalem.' Translated from the French, by John Murdock. A new edition. Revised and Corrected by George Bush. First series. New York: John Allen, 139 Nassau-street. Boston: O. Clapp," &c.

We acknowledge the reception of a copy of the above work. It is a combination of philosophical and theological reasoning. Philosophical, so far as it is independent of theological reasoning, may be conducted solely on philosophical principles; but when theological reasoning is carried on, independent of Scriptural testimony, it comes to us with little force; and what force it has, depends on its agreement with Scriptural testimony, and philosophical facts. This work, as far as we have been able to discover, rests for its basis entirely on philosophy—some of it on vain philosophy, with no quotations of Scripture to sustain its deductions. Such a course of reasoning supposes the sufficiency of *Natural Theology*, the admission of which would dethrone the Bible, setting it as ideas an unnecessary help. The insufficiency of *Natural Theology* is thus shown by Rev. HENRY MELVILLE, D. D. He says:—

"There may be a kind of poetical, or arcadian divinity, drawn from the brightness of sunshine, and the rich enamel of flowers, and the deep dark blue of a sleeping lake. And taking the glowing landscape as their page of theology, men may sketch to themselves God unlimited in his benevolence. But when the sunshine is succeeded by the darkness, and the flowers are withered, and the waters wrought into madness, can they find in the wrath and devastation that assurance of God's love which they derived, unhesitatingly, from the calm and the beauty? The matter of fact, we hold to be, that *Natural Theology*, at the best, is a system of uncertainties, a balancing of opposites. I should draw different conclusions from the genial breathings of one day, and the desolating simoom of the next. And though when I had thrown me down on an Alpine summit, and looked forth on the clusterings of the grand and the lovely, canopied with an azure that was full of glory, a hope, that my Creator loved me, might have been gathered from scenery teeming with impresses of kindness, and apparently sending out from waving forests, and gushing fountains, and smiling villages, the anthem of an acknowledgment that God is infinitely beneficent; yet if, on a sudden, there passed around me the rushings of the hurricane, and there came up from the valleys the shrieks of an affrighted peasantry, and the torrents went down in their strength, sweeping away the labor of man's hands, and the corn and the wood, which had crowned the fields as a diadem; O, the confidence which had been given me by an exhibition which appeared eloquent of the benevolence of the Godhead, would yield to horror and trepidation, while the Eternal One seemed walking before, the tempest his voice, and the lightning his glance, and a fierce devastation in his very foot print."

The author of this work approaches "a man inclined to believe," with mere human reason. We should open the inexhaustible fountain of God's word, and spread before him the unsearchable riches of CHRIST. Much of this reasoning appears to us superficial. The

whole is based on assumptions. Things necessary to be proved are taken as axioms on which to base an argument. Its cumulative reasoning, therefore, still lacks the foundation. Thus it assumes that the universe could not have been created had not God been "very man," and that it could not have been created from nothing. The reason from the last is, that "it is impossible to make something from nothing; for nothing is absolute negation; and from this negation an affirmation cannot proceed: between these two ideas there exists, then, a manifest contradiction."—p. 91. This argument has not half the force there is in the following short letter of JEREMY TAYLOR, to JOHN EVELYNE, Esq. He says:—

"To your question, 'How it appears that God made all things out of nothing?' I answer, it is demonstrably certain, or else there is no God. For if there be a God, he is the one principle: but if he did not make the first thing, then there is something besides him that was never made, and then there are two Eternals. Now, if God made the first thing, he made it out of nothing."

The assumption that nothing can be produced from nothing, is as old as ARISTOTLE, and is most clearly refuted by Dr. PRARSON.—See *Exposition of the Creed*, p. 82.

Again: it is assumed, that "space and time are accidents inherent in matter," and "cannot exist but in the natural world." We confess it impossible to conceive of duration or existence independent of time. Time is the notation of duration. If in the other world we become incompetent to mark the succession of passing moments, our faculties will have lost much of their present vigor. So, too, with space; its denial in effect denies all locality, and all our ideas of existence. Existence requires a space in which to exist. Two or more existences cannot occupy the same space.

This work conveys the idea that all which exists in the natural world has a corresponding existence in the spiritual. Trees, rivers, &c. &c., exist in appearance there. We look for a real existence of these in the new earth. A mere appearance would be deceptive and unsatisfactory.

Our great objection to this, and the writings of Swedenborgians is, the denial of plain, Scriptural testimony. Thus we read, (p. 100,) "As to the creation, such as it is reported in Genesis, it will suffice to read the record of Moses, to be convinced that this in no wise relates to the material creation."

What, then, can it relate to? and who is authorized to deny its applicability to the creation of this earth? If we are not to take the Scriptures in their natural, grammatical sense, we can see no principle by which they are to be understood—they cease to be a revelation.

"Canons: or the entire Theology of the New Church," &c., "a Posthumous work of Emanuel Swedenborg." Published as above.

The reasoning of this is the same as that in the previously mentioned work. It is a complete web of assertions. Scripture is not referred to to prove the several points assumed, and no effort is made to harmonize them with inspiration. Therefore, whether its dogmas be true or false, they do not come in that connection with Scripture proof which alone can give any theological tenet force.

We may apply reason to what we can see, feel, and take cognizance of with our senses, or bring within the scope of the exact sciences. For things beyond these, we acknowledge ourselves dependent on revelation. Independent of this, our reason would exhaust itself in efforts of the imagination, which, perchance, might be right, and which might be as far from the truth as the poles are apart. We take revelation as the corrector and instructor of our reason: the writer of the work under review takes reason as the corrector of revelation. We exercise our reason to ascertain what revelation is. He, to ascertain what revelation should be. Between the two uses of reason yawns a gulf as wide and deep as that which our SAVIOUR describes as existing between LAZARUS and DRIVES, in Hades. We conceive it impossible to reconcile the reasoning that sustains Swedenborgianism with the plain declarations of Scripture. If the Bible was given us for a guide, its teachings must possess no hidden meaning. It plainly reveals the personal coming of CHRIST, the resurrection of the body, the regeneration of the earth, the restoration of the saints, the restitution of all things spoken of by the mouth of all the holy prophets since the world began, &c. Swedenborgianism gives an explanation to all these and other glorious truths which effectually denies and reverses these plain, Scriptural doctrines, fritters away the import of the Scriptures on which they are based, and leaves in their place assumptions based only on the opinions of men—a poor and inefficient substitute for Scriptural truth.

"All the Decency!"

It is a favorite argument with religious people, that Christianity subdues in its votaries everything like a censorious and ugly spirit, or coarseness and vulgarity of language; and in their stead substitutes charity and gentleness of disposition, and mildness and courtesy of speech. In a word, it transforms the low and vulgar clown into the refined and respectful gentleman. And perhaps there are instances in which it produces this beneficial effect, though we are not aware of any from personal observation. We may be thought singular, but we believe that "sinners," so called, taken together, are a more polite and gentlemanly class of people than "saints." They are less given to censoriousness and bigotry, and of course possess more civility and kindness of feeling. A "sinner" is almost always obliging and benevolent. If you, for instance, are an old gentleman or an old lady, and are about getting into a stage in which there are four "sinners" and five "saints," you will see all of the former willing to give up their seats to you, while about only one, or perhaps two of the latter, will exhibit the same amount of politeness. So in a steamboat, from which a child falls into the water—ten "sinners" will at once dash overboard to his relief, before one "saint" has made up his mind to run the risk of drowning, or wetting his clothes. Everybody, except "saints," have noticed these facts, and given "sinners" the credit of superior benevolence. As in private life, so in public, they bear away the palm in regard to courteous and dignified language. Let a "sinner" be an editor, and as a general rule he will be more gentlemanly towards an opponent than a "saint," in the same capacity. "Saints" almost invariably sink the gentleman, when they attack a brother of an opposite faith. The following is a case in point. It is copied from the "Olive Branch," and was written by the Reverend editor of that Christian paper. He is speaking of the Rev. Mr. Himes, a preacher of the Second Advent, and he pitches into him in a style of remark which we had thought was known only to the fish people of Billingsgate. Here it is, and we copy it for the purpose of telling our saintly neighbor, that if he is desirous of converting "sinners," he must set them better examples of the influence of that "charity which never faileth"—

"J. V. HIMES, that scum of humbugs, was, with what followers he has left, gone to the Chardon-street Chapel."

"He, our readers will remember, was the leader of the long-since exploded Miller delusion, that the world would end in 1843. The miserable deceiver obtained of the simple and credulous many, many thousands of dollars, and ruined many hundreds of families. After his first imposture had exploded, to obtain money, and to keep up his momentary notoriety, he set another day in which to wind up the world. Himes is probably an infidel, and disbelieves God, and all revelation—but he is too lazy to work, and therefore gathers a company around him. Out of these poor, simple sheep, he hopes to sponge a living."

"We told Himes that he was an impostor, and that he taught the people lies for gain. We told him, either we were a great liar, or he one of the devil's false prophets. If the world ended as he said, then were we a base liar; if it did not, he should acknowledge himself a deceiver, and an impostor. He said in his paper he would accept that issue. We now claim the liberty of saying to all the world, that, according to his own confession, he is a base deceiver, and an impostor. We leave him with this brand on his forehead, only observing, we pity the poor people who look to J. V. Himes to teach them the road to heaven. If the devil does not get that man, we are sure he will be greatly cheated of his just due."

Really, this is amiable talk for one Christian brother to use towards another! We shall let it stand just as it is—no comment being necessary. But there is one assertion in it that we are curious to know the truth of—and that is, whether Mr. Himes accepted the "issue" of which the Olive Branch speaks!—We doubt it. Will Mr. H. please to answer? The assertion that he accepted the "issue" in question, seems to us to be of a piece with another assertion, that he is an "infidel"! which we must be allowed to doubt also.—*Boston Investigator*.

In reply to the enquiry of the *Investigator*, the acceptance of any such "issue" as its editor has copied from his professed "Christian" neighbor, is news to us.

Mr. NORRIS, the publisher of the *Olive Branch*, has never treated us in the most courteous manner. We have never had to reflect that any act of ours has met with his approbation. His remarks, from beginning to end, are in the highest degree false and libelous. Coming from most any other source they would be worthy of notice. But when one like Mr. N. draws a likeness of himself, and shows what he would do under the circumstances we have been placed in, the malignity manifested supercedes the necessity of an exposure to the discerning. The proverb, "Those who live in glass-houses," &c., has a peculiar force when applied to Mr. NORRIS, which he should not need be reminded of, when he with stones assails his neighbor's dwelling.

We are aware that a large portion of the public, by falsehoods like those of the *Olive Branch*, have supposed that we are enriched by the ruin of others. When Mr. NORRIS will bring simply a dozen cases out of his "hundreds of families," where we have impoverished any, we will show, as we have thus far in every case when the attempt has been made, the

groundlessness of such charges. Till he does this, he will be held up before heaven and by men as a wilful violator of the ninth commandment. Every cent that has been intrusted to us, for the purpose of circulating publications, has been faithfully applied, in accordance with the wishes of the donors, as those who have examined our books have repeatedly publicly testified. Our books also show, that our own lawful earnings, by the publication of the *Herald*, which as much belong to us as the *Olive Branch* does to Mr. NORRIS, have also been expended for the cause, except what is necessarily held for the weekly issue of the *Herald*, and the sustenance of the cause.

All we have is made subservient to the cause we advocate. If it can be shown that we have wronged any, we are willing to restore four-fold. Will Mr. NORRIS do this?

We must chide the *Investigator* a little, for its remarks respecting saints and sinners. That professed saints often are less charitable, &c., than sinners, we admit; but not that saints are. The very possession of the religion of Jesus obliges its subjects to every good act. An indifference to such acts is an acknowledgment of hypocrisy. Because there are hypocrites, it does not follow that there are no saints, or that saints should be judged by them. Nor can we think the editor of the *Investigator* hardly serious in his "case in point"—that he actually thinks that a fair specimen of Christian courtesy. If indeed it was, we could no longer exclaim, "O, the folly of sinners!" The SAVIOUR, who, when he was reviled, reviled not again, is the pattern of Christianity; and not the spleen of unsanctified humanity.

TO OUR FRIENDS AND PATRONS.—We wish to return our grateful acknowledgments to our kind friends and patrons for their late generous response to our call for help. It has been of great service at this critical time. We have put it to the credit of the *Herald*, which is sent free to a large number in all parts of the world. In this way the office has been helped, and the cause has been subserved.

But few are acquainted with the deep and settled hostility of the enemies of this office, both within and without. Something of the spirit without will be seen by the article from the *Olive Branch*, in another column. But this is quite harmless compared with the base and shameful attacks upon us by professed Adventists, and what is worse, by professed friends!! Of late they have been in ecstasies, in hope that the old, tried, and faithful Advent society in this city would be disbanded, and the *Herald* and its publisher would be reckoned among the things that were. All sorts of reports are sent out through the country to distract our friends, and destroy confidence in the integrity of the office. Much of this kind of detraction and slander is carried on under an affectation of pity and of regret. They praise us in one breath, and stab us in the next. We do not mention these things to complain of such persons, or to murmur against Providence. We are quite content with our lot. In sickness or health, in deep trials or prosperity, we know that God will not abandon his cause, nor will he abandon us, if faithful to our calling in the Advent movement. The following direction and promise has been sweet to us in our late trials. "Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13: 5, 6.

CONFERENCES VS. NEWSPAPERS.—The arguments that sustain the one measure, will the other. That which will condemn the one, will the other. Apply the following argument for newspapers, to conferences.

"If the reasoning is good in one case, it is in all." "The Bible does fully justify the dissemination of truth by the assembling of ourselves together. 'God set the example when He' assembled Israel at the foot of Mount Sinai. 'The prophets and apostles' frequently met to take counsel together. 'JOHN was directed to write to the seven Churches. They used the best means of their times to extend, far and near, the truths contained in their' spoken 'communications. Those who' meet in conferences 'do no more—they use the best means of their times to spread abroad the matter contained in their' spoken and 'written communications. Here the Bible fully justifies this means of disseminating truth, while it affords not a shadow of evidence for' the publication of a religious newspaper periodical.

There is a mental blindness which restricts the vision of those affected with it to a very limited horizon.

TO CORRESPONDENTS.—WM. JOHNSON.—We have been a long time deciding as to the publication of your

article. At first we thought, seeing you were refused a hearing in the *Harbinger*, where the articles appeared to which you reply, that we ought to publish it in the *Herald*; but we have hated to publish on our own side of that question—the side you espouse—against articles in other papers. Besides, to insert your articles, we should have to admit a reply from the other side, which would open again the death question, which has proved death where it has been made the question.

A large body of our readers have assured us they are tired of it; and a large number of our new subscribers, on both sides of that question, have given as a reason for taking the *Herald*, that they are sick of this continual harping on that theme and they want to hear more about life, righteousness, peace, and joy in the Holy Ghost. These are our feelings.

"P."—It does not follow that all whose appointments appear in the *Herald*, are co-workers, or are fellowshiped. When meetings are called, you will know whether it is by friends, by the course they pursue. We wish all to enjoy their rights, and do what they deem it their duty, in the fear of God.

DEAR BRO. HIMES.—How is it that these ten kings can hate the whore, and make her desolate, and naked, and eat her flesh, and burn her with fire? Rev. 17: 16.

1 Tim. 6: 16.—"Who only hath immortality." The most of preachers ascribe immortality to sinners, which they cannot prove from Scripture. There is no immortality but in the Lord Jesus Christ. So saith the word.—Then preach the word. Please remark on this.

The tree of life was guarded by the flaming sword after the fall of man, lest he should eat and live forever. Life and immortality are brought to light through the gospel: then there is no immortality in man without it.

SAMUEL YORK.

The ten kings may fulfil the prediction by being alienated from, and warring against, the harlot spoken of.

Immortality will never be the portion of the wicked; but of the righteous only. The portion of the wicked will be eternal death, where they will go into everlasting punishment, and the smoke of their torment will ascend for ever and ever. So saith the Bible. Eternal existence must be connected with the joy, the glory, and the happiness, of the righteous, to constitute the immortality promised in the Scriptures.

APOCALYPTIC SKETCHES.—We call the attention of our readers particularly to the extract from Dr. Cumming's Sketches in this number. It is most soul cheering. Many extracts from him have evolved a train of reasoning different from that we usually pursue, and located the fulfilment of prophetic events in times and occurrences, the reasons for which we have been unable to acquiesce in. But it will be seen that he comes out at the same point that we do; he arrives at the same result. As, therefore, the course of reasoning which one pursues may be convincing to some minds, and that of another only affect others, so long as all arrive at the same result, we prefer to let all speak in their own way instead of demanding that the thoughts and opinions of others shall be moulded in the matrix in which our own are cast.

DEATH, WITHOUT THE BENEFIT OF CLERGY.—Lord BROUGHAM has recommended to the English Executive Government, the adoption of the practice of NAPOLEON, and refuse to allow murderers and other great criminals to receive absolution from their priests. It would be a waste of words to dwell upon the notorious fact, that the belief in the power of a priest to give absolution, and the knowledge that absolution can always be obtained, are fearful incentives to crime. He knows nothing of human nature who would question the fact.

ENGLISH POSTAGE.—The Post Master General writes us, that we are correct in supposing the law requires the pre-payment of but four cents, instead of five, which had been exacted of us on each paper sent to England. He has directed the Post-office here accordingly.

Letter from Bro. I. E. Jones.

DEAR BRO. HIMES.—I am exceedingly rejoiced that the Adventists in Boston have got back to the Chardon-street Chapel, and am still more rejoiced that, through the great mercy of God, you are able to preach a little. I am also informed by Bro. Litch, that Bro. Adrian is restored to health, and that Bro. Hutchinson's health is improving. I think that Bro. Whiting's request at the New York Conference, to make these cases especial subjects of prayer, has not been neglected. Through the abundant mercy of Him who does not afflict willingly, my own health is so far restored, that I attended meeting all the day yesterday, administered the communion to my church,

and preached at Brooklyn in the evening. My labor! however, was rather too much for me; but I think I am not seriously injured by it. My sickness was *coup de soleil* (or sun-stroke) and typhoid fever. The kindness of the friends here, as on former occasions in my affliction, was unwearied. I can truly sing of both mercy and judgment.

Brooklyn (N. Y.), Aug. 7th, 1848.

We find in a Western paper the following account of a new settlement in Iowa:—

In Marion county, Iowa, a settlement has been recently commenced, under peculiarly interesting circumstances. It consists of from 800 to 900 immigrants, from Holland, driven from their native land like the pilgrim fathers of New England, by religious persecution. An interesting account of them was given by one of the members of the Iowa General Congregational Association, at its late meeting, who labors in that vicinity, of which the following is the substance:—

They are Protestant Dissenters from the Established Church of England, and under an old statute forbidding more than twenty persons to assemble for religious worship, except in connexion with the Establishment, their meetings were broken up, and they were prevented from enjoying "freedom to worship God." They were also forbidden to give their children a religious education. In consequence of this, they have removed to America, and settled in Iowa.

They have purchased two whole townships of land, each six miles square. Their leader is *Domine Shelle*, a pious and devoted minister, who is pastor of the church, consisting of about one hundred and fifty members. He suffered severe persecution before he left Holland, and paid at different times 80,000 guilders in fines. There are also five elders who act as assistants to the minister, laboring in word and doctrine, and preparing business for the action of the church. The people are very moral and industrious, and those who are professors of religion are very conscientious in the discharge of duty. The Lord's-day is strictly observed among them, and their children are faithfully trained in the ways of godliness.

As an illustration of their habits, it is said that even in the field they never sit down to take refreshment without imploring the blessing of Heaven. In family worship, the children all pray separately first, and then the father commences the social exercises. To show how they regard the Lord's-day, the following was related: A young man of their number was employed to work for a tavern-keeper, but finding he did not reverence the Lord's-day, and that it would be required of him to do many things which he thought inconsistent with the observance of the day, he refused to remain in his employ.

BOUNDLESSNESS OF THE CREATION.—About the time of the invention of the telescope, another instrument was formed, which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man. This was the microscope. The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain on the high field of immensity; the other teaches me that every grain of sand may harbor within it the tribes and families of a busy population. The one told me of the insignificance of the world I tread upon. The other redeems it from all insignificance; for it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless are the glories of the firmament. The one has suggested to me, that beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me, that within and beyond all that minuteness which the aided eye of man has been able to explore, there may be a region of invisible; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might see a theatre as many wonders as astronomers have unfolded, a universe within the compass of a point so small as to chide all the powers of the microscope, but where the wonder-working God finds room for all his attributes, where he can raise another mechanism of the worlds, and fill and animate the evidence of his glory.—*Chalmers*.

REV. THOMAS TIMPSON, of England, in a letter to ROBERT SEARS, Esq., of this city, says:—

Divine prophecy is now a most engaging branch of study with very many in this country, and strangely contrary speculations as to the future, are published with confidence and zeal, as the sacred oracles of God. I can make no pretence to the endowments, or far-seeing light of a prophet; nor can I presume to determine as to future dates and times; yet enlightened, as I hope, in a measure, by the testimonies of divinely inspired seers, and aided by the portentous "signs of the times," I cannot but think it reasonable, as well as pious, to anticipate glorious days about to dawn upon us.

To enrich my mind and purify my heart, to keep my tongue still and my arm active, to eat slowly and sleep quietly, this is my philosophy.

Be slow in choosing a friend, and slower to change him; courteous to all; intimate with few; slight no man for poverty, nor esteem any one for his wealth.

Correspondence.

Letter from a Correspondent, with Remarks.

BRO. HIMES:—For truth's sake, and Christ's sake, let me say a few words in relation to the utter misapprehension of fact in your representation and "illustration" of "a man from another city." True, I am willing to have you suppress the name. But to the point.

I returned Professor Bush's work on the Soul (having made but one extract, which, so far as I recollect, I have never used,) in about one or two days after it was shown to me—[1]—have not, I believe, seen it since. I wrote several of my first articles, weeks afterward, four or five hundred miles distant from Boston, and from the book you refer to; therefore, I neither suppressed, nor presented "the parts essential to a correct view of" Prof. B.'s sentiments. [2.] My articles did relate to the great subject involved in Prof. B.'s work; but they were not an abstract or a review of it. [No one said so.] It was, consequently, altogether gratuitous to relate the story of the book. [3.]

Again, if you read the articles of which you speak, how could you say that the terms indicating "spirit" "are nowhere used in the whole Scriptures in reference to animals, as the others are, except in one solitary instance, in Eccle. 3:21, where it is used in a figure?" &c. Now for the facts! The very Hebrew and Greek words "on which you" rely to prove, that when we die we shall not die as a beast die, I did give from several texts—I quoted them precisely as "the Holy Ghost useth them," to designate the whole animal kingdom; yes, as plainly as He uses the other words, which you say Prof. Bush quotes of both man and beast! See *Advent Harbinger*, April 15, 22, 29, 1848. Now, whether Professor B. has "omitted the parts" so essential to a correct view of truth or not, you have. Thus you have done, unwittingly, I trust, what you charge on me. My remarks on those texts, the existence of which you so peremptorily deny, are as follows:—"These terms (*ruach*, *pneuma*, &c.) are the strongest, fullest, and most determinate known to inspiration, to indicate the imagined immortality of man; but if [they] prove an immortal part [a spirit—its immortality is contingent]—in man, they prove the same of all other creatures," &c. Very sure I am that you did not intend to do the precise thing you condemn.—It must be an oversight. The other illustrations can be as easily met, if you will allow; but this will suffice for an example of the whole in that editorial of your last paper. [4.]

Does my statement of a fact, which the connection of my article required, relative to the Episcopal church, form an eulogy!—Does it justify my saying, which (he) "so highly eulogizes?" Surely that is a most marked misapprehension of a plain fact. [5.] Prof. B.'s article on "Jehovah-Jesus" contains the language and ideas of Swedenborgianism. If so, I had a right to speak of it in its true character—as good a right as you had to quote and endorse it. Deeply do I regret the necessity for this correction; but it exists, without my fault, and must be met; therefore, I send this statement of fact by the first mail. My sympathies are with all who are proclaiming the coming of Jesus; but that does not forbid our study of the correlative doctrines of Holy Scripture. Yours, searching and enquiring "diligently" for truth. You may continue to omit the name. [6.]

P.S. The texts I quoted in the articles you refer to, and which you entirely overlook and deny, are Gen. 6:17; 7:22; Eccle. 3:19. "In the mouth of two or three witnesses every word shall be established." Here are three, full, fair, and determinate, which you overlook. Then, I gave the corresponding Greek terms for "living soul," Gen. 1st and 2d, 1 Cor. 15th, &c. Furthermore, I gave not only the primary words for "spirit," and showed that they were used of the beasts—living souls, inferior to man; but I also gave the derivatives. Hence, the "fairness" you speak of requires that you acknowledge that I did not "omit the parts essential to a correct view of truth." See the margin of Gen. 7:22, and 1:20, 30; also Eccle. 3:19, 21. This all can read for themselves.

If you will be so just to truth, and so generous to your brother as to admit this correction, good may be done. Nothing more edifies and ennobles a man than a just and generous course towards an opponent in such circumstances. Truth will stand. Amen. [7.]

REMARKS.

1. According to our recollection, it was nearer twice that; but we may mistake.

2. We said nothing of Prof. Bush's sentiments; it was the question involved that we referred to.—What you omitted were the other texts which showed the use of the words denoting spirit, in the opposite and higher senses to that in which you used it.

3. The book not only gave the other uses, but every one of the words, and contained every text in the Scriptures containing them.

4. Since you were in the other day, we have read your eight articles, referred to, on the "Living Soul," and we are more than ever impressed with the fact, that you did omit the parts of Scripture essential to a correct view of truth. Far be it from us to say you intended this; but such we find to be the fact; you may in all honesty suppose you omitted nothing essential. You devote eight articles to the phrase "living soul." All your readers understood that you were combatting the belief of an existing spirit in man that survives death. To do this fairly,

it devolved on you to show all the uses of all the words which are understood to teach this, as we did when we wrote on it three years since. You were aware that there are two principal words, each, in the Hebrew and Greek,—the first נפש (*nephesh*) and פּשָׁע (*psuche*), and the second רוח (*ruahh*) and πνεῦμα (*pneuma*). We were of the impression before, that you did not allude to the latter at all; on re-perusing your articles, we find that you quoted the texts you refer to below, as we shall notice. The main body of your articles, however, you will acknowledge is confined to texts containing the words first specified—and those in their lowest sense—words, which you are aware, are regarded as secondary to the latter in the assertion of an intelligent spirit in man, existing after death. Yet, while you confine yourself to that class of texts, you do not impress on your readers that fact. You are aware that we have always informed our readers, that those words are used indiscriminately to denote men, animals, the vital principle by which the body lives, the appetites, desires, the whole person, the dead body, &c. On these you dwell, select texts where it is used to designate the person, &c., and ask, if a man can "buy, or beget, or steal a ghost!" &c., knowing that none of those texts are understood to refer to the spirit. Now, we have to complain, as an omission essential to the presentation of truth, that you did not inform your readers, that while these words are used in that lower sense, they also have a higher usage—no word being confined to a single sense—in which they could not denote either the person or an animal, but the mind—as in the following:—

2 Sam. 17:8—"They be chafed in their minds (נפש) *bitter of soul*."

2 Kings 9:15—"If it be your minds (נפש), then let none go."

1 Chron. 28:9—"Serve him with a perfect heart and a willing mind (נפש)."

Psa. 42:6—"My soul (נפש) is cast down within me." So v. 5; 43:5; 44:25; 57:6.

Psa. 57:1—"My soul (נפש) trusteth in thee."

Psa. 119:20—"My soul (נפש) breaketh for the longing it hath unto thy judgments."

Prov. 21:10—"The soul (נפש) of the wicked desireth evil."

Ezek. 23:17—"Her mind (נפש) was alienated from them." So also vs. 18, 22, 28.

Hab. 2:4—"Behold his soul (נפש) which is lifted up, is not upright in him." His person cannot be within him.

Hab. 2:5—"Who enlargeth his desire (נפש) as hell." No man can enlarge his person.

Acts 14:2—"But the unbelieving Jews stirred up the Gentiles, and made their minds (ψυχαι, souls) evil affected against the brethren."

Heb. 4:12—"Piercing even to the dividing asunder of soul (ψυχή) and spirit."

Heb. 12:3—"Lest ye be weary and faint in your minds (ψυχαι)."

2 Pet. 2:8—"Vexed his righteous soul (ψυχή) from day to day."

Now, in whatever senses those words may be used in other places, while they have a higher usage which cannot be reconciled with those specified, we conceive—so long as readers who have no other means of knowing this, are not informed of it, in a series of articles designed to give them the truth on this subject—that there is an omission of the parts essential to a correct view of truth—however unwittingly the omission may have been.

We regard this omission as heightened, when we find the second class of words alluded to, which are the principal terms indicative of the spirit, occupying so small a space in the articles, and made secondary to those on which you principally dwell. While you quote numerous texts of the former, you refer to but half a dozen of the latter, and those the ones in which the words are used in their lowest sense. You refer only to Gen. 6:17 and 7:22—"all flesh wherein is the breath of life"—"all in whose nostrils was the breath of life;" and Eccle. 3:19, 21, and 12:7—"they have all one breath," "the spirit of man that goeth upward, and the spirit of the beast that goeth downward," and "the spirit shall return unto God who gave it." These, as far as we can find, out of some hundreds in the Scriptures of a higher sense, are all that you refer to to show their "usus loquendi;" and from these you conclude, that if they prove a spirit in man, they prove the same of all other creatures. Now, the five texts first quoted are all that we can find in the whole Scriptures where these words have the most remote reference to animals. In the first four, רוח (*ruahh*), refers to animals only in a general sense, which includes all flesh; it does not in those refer specifically to the beasts. The only

text in the whole Scriptures wherein this word refers to the spirit of a beast—as we said before—is in Eccle. 3:21, where it is used as a figure, the whole of the intelligence (the *indoles*, or *genius*), of a beast being contrasted with the mind of man. Now, because this word is used in some instances in a lower sense, it does not follow that the instances in which it is used in a higher sense are to be disregarded. The omission of these higher significations of the word is too serious to comport with a fair and impartial presentation of truth. If, as you say, "that which proves too much, proves nothing to the point," it follows—if you draw from it proof that men and animals are on a level, because in four cases out of hundreds of an opposite use, it refers to the breath of all flesh, and in only one specifically to the beast—that you place God on the same level, for the same word designates Him. It therefore proves too much for you.

Now, to have given your readers a clear conception of the import of this term, you should have quoted a few of the many texts like the following, in which these words cannot have any such lower meaning as you ascribe to them:—

Nom. 11:17—"I will take of the spirit (רוח) which is upon thee, and will put it upon them."

Nom. 14:24—"But my servant Caleb, because he had another spirit (רוח) with him"—not another breath.

2 Kings 2:15—"The spirit (רוח) of Elijah doth rest on Elisha"—not the breath, or person, of Elijah. Job 32:8—"But there is a spirit (רוח) in man, and the inspiration of the Almighty giveth him understanding."

Psa. 34:18—"And saveth such as be of a contrite spirit (רוח)"—not of a contrite breath.

Psa. 77:6—"My spirit (רוח) made diligent search." His breath could not search.

Prov. 16:2—"The Lord weigheth the spirits (רוחות). Does he weigh, or judge, the breath?"

Isa. 26:9—"With my spirit (רוח) within me will I seek thee early." Does man seek God with his breath?

Ezek. 11:5—"For I know the things that come into your mind (רוח, spirit)." Does the breath think?

Ezek. 30:32—"And that which cometh into your mind (רוח, your spirits) shall not be at all."

Zech. 12:1—"Which layeth the foundation of the earth, and formeth the spirit (רוח) of man within him."

Mark 2:8—"When Jesus perceived in his spirit (πνεῦμα)."—

1 Cor. 2:11—"For what man knoweth the things of a man, save the spirit (πνεῦμα) of man which is in him?" The breath cannot know.

Matt. 26:41—"The spirit (πνεῦμα) indeed is willing, but the flesh is weak."

Rom. 8:1—"Who walk not after the flesh, but after the spirit (πνεῦμα)."

Spoken of God.

Gen. 41:38—"Can we find such an one as this is, a man in whom the Spirit (רוח) of God is?"

Nom. 24:2—"And the Spirit (רוח) of God came upon him."

Psa. 51:11, 12—"Take not thy Holy Spirit (רוח) from me, . . . and uphold me with thy free Spirit (רוח)."

Matt. 10:20—"For it is not ye that speak, but the Spirit (πνεῦμα) of your Father which speaketh in you."

Matt. 12:18—"I will put my Spirit (πνεῦμα) upon him, and he shall show judgment to the Gentiles."

Acts 2:4—"They spake as the Spirit (πνεῦμα) gave them utterance."

רוח in the sense of a Spirit, a Personal Agent, whether good or bad, whether spoken of Angels, Demons, or Men.

1 Sam. 16:14—"But the Spirit of the Lord departed from Saul, and an evil spirit (רוח) from the Lord troubled him." So also vs. 15, 16, 23; ch. 18:10; 19:9.

1 Kings 22:21, 22—"And there came forth a spirit (רוח) and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Where with? And he said, I will go forth, and I will be a lying spirit (רוח) in the mouth of all his prophets." So also v. 23.

Job 4:15—"Then a spirit (רוח) stood before my face."

Zech. 13:2—"And I will cause the prophets and the unclean spirit (רוח) to pass out of the land."

Matt. 10:1—"He gave them power against unclean spirits (πνεύματα)." And thus in a multitude of instances of "casting out unclean spirits."

Luke 24:39—"For a spirit (πνεῦμα) hath not flesh and bones as ye see me have." Would the supposition that they saw a breath alarm them?

Heb. 1:14—"Are they not all ministering spirits (πνεύματα), sent forth to minister for them who shall be heirs of salvation?"

Acts 23:8—"For the Sadducees say that there is no resurrection, neither angel, nor spirit (πνεῦμα)." Could they have denied that man is possessed of breath?

V. 9—"But if an angel or spirit (πνεῦμα) hath spoken to him, let us not fight against God."

Heb. 12:22, 23—"Ye are come . . . to the spirits (πνεύματα) of just men made perfect."

1 Pet. 3:19—"By which also he went and preached unto the spirits (πνεύματα) in prison."

Passages like the above cannot be reconciled with the idea of mere breath. The omission to notice such did not leave a clear presentation of truth. Most original words, you are aware, are derived from a physical root. Words to denote the unknown, are taken from the known,—the unseen, from the seen,—the things beyond the observation of man, from those within his notice. Thus, the spirit within man, is necessarily denoted by that which, in a lower usage,

denotes the breath, the wind, &c. But when this term is coupled with intelligence, and has ascribed to its subject thought, joy, sorrow, purpose, &c., and is described as *within* man, no sound reasoner would fail to see that here is a usage which cannot be reconciled with the supposition, because it sometimes denotes the breath, that it always does; or, because it sometimes denotes the person, that it always does. And justice requires, that in criticisms on words, all their uses should be noticed.

5. To eulogize, is to commend, to speak well of. Speaking of the Advent and resurrection, you said, "The Episcopal church gives prominence to these lofty and three holy themes." Your eulogy was just. We did not complain of it; we referred to it to show, that if your doctrine was correct, that believing one truth in common with those who hold errors on other points, incurs a responsibility for those errors, then, in commending their views of the resurrection, you could not censure our views on other points that agree with them.

6. When you attempt to class our views respecting God, the Saviour, and the Holy Spirit, with Swedenborgianism, because our belief of the divine existence accords with the faith of the fathers—a faith that is older than Swedenborg—you can hardly realize where such a classification would place you. We have been unable yet to gather in full wherein your view of the existence of God differs from ours. If you wish for a general expression of our faith on that point, you will find it in a little article, which, on account of its age, is called "The Apostles' Creed." If you wish for the minutiae of our faith, you will find it in a large octavo volume, entitled "Pearson on the Creed." You know how far you differ from that. We have shown that prophecies spoken of Jehovah in the Old Testament, are declared to be fulfilled in Christ in the New. You cannot disprove it; but you sneeringly ask, "Do you believe that 'Jehovah of the Old Testament' was born of the Virgin Mary?" Voltaire and Thomas Paine reasoned in the same way. But who does believe that? To make any force in your remark, you must show that the existence of Him born of Mary commenced with that birth. If you allow the pre-existence of Christ, you also, by that sneer, make that Person who was before Abraham, to be born of the Virgin Mary. You see it places you in the absurdity you attempt to place us in. You know that we believe that the Word at that birth was united to humanity. To escape from the absurdity in which you seek to place us, you must deny Christ's pre-existence: that would make you a Socinian. You will not, we believe, till you have progressed farther, venture on that ground. Yet some of your language looks like it. When you speak of Adam as a "model image" of God, and on that's being marred, of God's forming another—Jesus; it looks like a denial of his pre-existence. But as we said before, you cannot now be prepared to go that length—you still admit his pre-existence. Yet in this, your articles do not show that you are far from Arianism. You see, that to classify theological questions is a game that two can play at. We should make no such references, were it not to show you the folly of classifying others, when you are so vulnerable on this point.

You have a long argument to prove that man was made in the likeness and image of God, after his similitude, &c. We fully believe he was: the Bible affirms it. We may differ somewhat in understanding in what that likeness, image, and similitude consists. We believe that God is a Spirit, who filleth immensity with his presence, who, by the mere expression of his will, can create or destroy worlds or systems,—that He is an Intelligent Existence, infinite in all his attributes, and holy in all his perfections. If you believe this, in whatever class you would place us for our belief, you place yourself also. If you reject this, there are but two views for you to embrace: the one is Swedenborgianism, and the other Mormonism. The Swedenborgian view is, that God is substance and form, and from eternity existed in the human form. (See "Letters to a Man of the World," pp. 40, 41.) If you believe this, you make yourself, according to your own principle of classification, a Swedenborgian, where you wish to place us. If you reject this, and our own view, there is but one other position for you to take—that published in the "Gospel Herald"—the organ of J. J. Strang, the successor of Joseph Smith—of July 20th, 1848. That defines God to be "a material substance, possessing body, parts, and passions, hands, feet, toes, fingers, in fact, everything that is necessary to constitute a perfect man," who walks about like other men." "This," says that paper, "is the Mormon God." Is such yours? If it is, according to your classification, you make yourself a Mormon, and a Materialist. We do not believe you are yet prepared to take this position. Yet, you must take it to harmonize your doctrine respecting the destruction of all who die in infancy. One of the three positions must be taken.

We think we have shown you the folly of your wholesale, reckless denunciations and classifications. We have no occasion to resort to that mode of argument, because we wish to treat all courteous persons courteously; and farther, we are not troubled with a paucity of argument, which obliges us to resort to what is only resorted to when argument fails. You cannot regret more than we do the necessity of replying to a letter like yours. But your continued attacks on us betray either an entire misapprehension of our position, or a desire to discover us in error. In the name of charity, we hope it is only the former.

7. This portion we have replied to above. We hope in future we may find in you the just and generous course you desire in others. Nothing gives us more pleasure than to find opponents thus disposed. We are ever ready to reciprocate courtesy of this kind. No man has had occasion to complain of a want of it in us, who has not first violated all such on his part.

Letter from Bro. Litch.

DEAR BRO. HIMES:—I deeply regret the loss of my letter from Malone, N. Y., not only on account of the money it enclosed, but because it contained a sketch of my Canada tour, written while the subject was yet fresh in my mind. I can only say in this place, that my spirits were greatly refreshed by my visit to Canada. There is a most encouraging state of things in that field of labor. We have there as interesting and intelligent brethren as will anywhere be found, men and women of stern and tried integrity, on whom you can depend, both in summer and winter.

There has been a time when there was more excitement, and more professed Adventists in the Province than at present; but not more strong faith and determination to sustain, hold up, and spread these great gospel truths. The wild fanaticism of former days, by which a few leaders drew away the unsuspecting after them, has lost its power, and most of those who were under its influence have escaped the snare.

Another interesting feature of the cause is, that the spirit of anarchy which once seemed triumphant in the hands of a few, has passed away, and there seems to be but one voice at present on this subject, and that is, a desire for order and for Bible discipline to be established. I witnessed but very little of that sickly sentimentalism on this subject which we have sometimes seen. They came up to the work like Christians, and following the example of the primitive Church, set in order the things that were wanting. I esteem it an honor to be connected with such a company of brethren;—they are an honor to any cause.

The last letter began with Bolton, C. E., where we spent two days, and had interesting meetings. There are a company of brethren in that place who still hold fast their confidence, and mean to till the appearing of their Lord.

In Hatley, we had a most rich and interesting season. The audience was large and attentive, and the stand taken at the conference, to carry forward the cause in Canada, was truly refreshing. The spirit of brotherly kindness greatly prevailed among all the brethren present. United action is, in their estimation, absolutely essential to the success of the cause.

From Hatley we went to Melbourne, and spent two days, and held our meetings in the Congregational meeting-house. The same interest was manifested there which prevailed in other places. We endeavored to set things in order in the church, by the union of believers, and the appointment of deacons, to watch over and attend to its various interests. I also there met with Bro. Borland's juvenile antagonist, Bro. Orrock, with whom I think you might have safely trusted his recent communication. Bro. O. is still holding fast the word of God, and I trust will be useful in the vineyard of the Lord. In Melbourne and vicinity, there is a precious and tried company of believers.

From M. we went to Shefford and Waterloo, the residence of Bro. Hutchinson. The cause there is in a good state; the friends are strong, and the influence of the truth on the community is increasing. The labors of Bro. Hutchinson are highly appreciated, not by Adventists only, but by the Christian community generally. We have in him a faithful fellow-laborer in the Lord's harvest. May the Lord grant him a speedy restoration to health.

There is nothing wanting to our cause, or rather, this cause of God, to ensure success, but firm and consistent scriptural piety. With our souls imbued with a deep conviction of the truths we hold, burning with the love of Christ, such love as will make our daily walk consistent with our profession, the work of the Lord must and would go forward. We need in our social meetings a great deal less theorizing, and more deep, heart-telt Christian experience, and fervent, faithful prayer. Deep conviction of the magnitude of our work, gained at the throne of grace, would give a new and effective impetus to all our movements. May the Lord stir us up to seek for it.

On my return, I spent one Sabbath in Troy, and preached in the Wesleyan Methodist church three times on that day, and on Monday and Tuesday evenings. The cause has for some time past been well nigh extinct in that place. The multiplicity of messages and notions which have been spread so industriously through the land, have produced the most disastrous effects in that region, and especially in that city. But we had an excellent turn-out of old friends, as well as of some new ones; and the word was listened to with great interest. The friends were much strengthened and refreshed, so that I trust they will be able to re-commence their meetings, and continue them regularly. This they can easily do by a united effort.

In West Troy I also found a little church, who hold a regular meeting, and have preaching as often as they can get it.

The church in Albany, under the labors of Bro. Needham, I found in a good state. They have had much to try them, but still they hold on their way; and I judge from what I could learn and observe the evening I spent with them, that their prospects are brightening.

I also spent one Sabbath in Trenton, N. J. We held our meeting in the City Hall, and had a good attendance through the day. Much interest was manifested by the hearers. May the word be as seed sown on good ground.

In Morrisville and Fallsington, Pa., there is a church in each place, who keep up regular meetings each Sabbath. They are supplied with preaching in part by Bro. J. Lansing, and partly by H. Selarge, from Philadelphia. They hold on their way through storm and sunshine. May the Lord keep them to the end.

I found things in Philadelphia in a most blessed state, under the labors of Bro. E. Burnham. His

visit to that city will be gratefully remembered by many in this world; and may he have fruits of it to present when the harvest of the earth shall be reaped.

Last Sabbath I spent in Baltimore. Bro. Mills has been with the brethren for the last few weeks, laboring to good acceptance, and with good success. By wish of the church in Baltimore, he was set apart for the work of the ministry. The cause in Baltimore has had its trials, but has gone through with them thus far without being consumed. We had a good season, with a very interesting congregation. If faithful, I can but believe they will see better days.

On reviewing the field over which I have passed during the last three months, and calling to mind the state of things, I think I may say with safety, that the cause is greatly rising and increasing throughout the whole extent. A system of evangelization, something on the plan of circuit preaching, is what we much need, in order to reach all who wish to have Advent preaching, and hold up the light. Let each minister form such a circuit, and go around it regularly, setting the church in order in each place where there are few believers, and I am persuaded the Lord will smile on the effort. It is succeeding where it is set in operation. Yours in hope.

Providence (R. I.), Aug. 4th, 1848.

Letter from Bro. R. Hutchinson.

BRO. HIMES:—I want to say a word relative to Bro. Litch's visit to Canada. His preaching has given much light on the Scriptures, and especially in showing the nature of coming events, and our proximity to the kingdom of God. The Advent believers have been much cheered and confirmed in their faith, and a good impression has been made on the minds of many others.

Bro. Litch also labored to promote order in the cause. During his stay, we formed what we denominated "The Advent Conference in Eastern Canada." It consists of all the ministering brethren in the Province, and a representation of other brethren from all the Advent churches. It was appointed that the Conference shall meet, if the Lord will, in Hatley, on Thursday, the 14th of September, at 10 o'clock A. M.

Bro. L. likewise assisted in setting in order the things which were wanting in the local congregations. The brethren in most of the places have adopted some simple regulations, and appointed a few of their number to attend to what may need to be attended to.

Most of the Adventists in Canada East have seen the need of some order and united action, though some of them may think that our present regulations might be more simple and useful, which is probable. But the true-hearted will use forbearance, and labor in the right way to improve what they see to be defective or unsatisfactory; while those whose element is anarchy, and with whom order has become an obsolete term, will regard any effort for regulation with little favor, but will prate against it "with malicious words," as they have ever done against everything of the same nature.

If it could be shown that the cause of Christ might be better, or as well, promoted without order, or plan of action, I should be among the first to dispense with it. We are not to make the cause serve order, but make order serve the cause. And any regulation which does not serve that cause, may, and ought to be, laid aside.

My health is poor, so that I can do but very little in the cause, though I am not any less concerned for its prosperity. The affection of my throat is no better, but I fear some worse. I made one effort at preaching since I got home from Boston, but it taught me that I must refrain from public speaking. Even conversation is often very painful.

I hope your health is improving. I am sorry to hear that Bro. Jones is so sick. How cheering that the faithful will soon meet in the land where the inhabitant will not say, "I am sick," and where there will be no more pain.

I was pleased to learn that Providence has so favored you in Boston, as to give you your old place of worship. Yours in the bonds of Christ.

Waterloo (C. E.), July 18th, 1848.

BRO. DAVID CALKINS writes from Marcellus (N. Y.), under date of July 31st, 1848.

DEAR BRO. HIMES:—I am now left alone in my faith in the coming of the Lord in this town, with the exception of my companion, and one aged brother, poor in this world's goods, and feeble in health, as well as myself; but decidedly strong in the faith of son seeing Jesus, and being like him, if we continue in the faith a little while longer. I think the signs are thickening around us, which should strengthen our faith in the speedy coming of the Lord. When I look at the present condition of the old Roman world, and witness the overthrow of kingdoms, and the divisions among all classes of society, I feel my faith greatly strengthened that we shall soon be where the inhabitants will not say they are sick, and where God's people will be at home.

My health is poor, so that I am not able to labor at my trade more than half the time; yet the Lord feeds and clothes me and my little family, a wife and two children. But I am the most troubled to get money to pay for my papers; this will account for my not being more prompt in paying for them. I have done the best I could, however, and I wish you to continue to send the "Herald," and when I have the means to pay I will do so.

We have no Advent preaching here, save that furnished by the "Herald," the "Harbinger," and our Bible, which is a lamp to our feet and a light unto our path, and which I hope may grow brighter and brighter unto the perfect day.

I feel to sympathize with you in your sickness, as well as in that of your family. My prayer is, that the good Lord may speedily raise you all to health, and that you may again be able to go into the field,

and proclaim the glorious tidings of the kingdom at hand.

BRO. J. D. BOYER writes from Pleasant Gap (Pa.), under date of July 27th, 1848.

DEAR BRO.:—Since I have attended to calls in the centre of this State, I have sold and given away about one hundred dollars' worth of books, which I received from your office, from Bro. Tracy, and from Bro. Litch; and they are all paid for, except what I owe your office. These works have done a great amount of good, and have opened the way for the preaching of the truth. The field was new when I entered it; I had to bear my own expenses, and until lately, received but very little. Now the way is opened, and a great many have embraced the truth, who have of this world's goods, and who will, I think, give liberally towards the support of the cause.

Ode to God.

The following impressive and sublime "Ode to God," is a specimen of Russian poetry recently translated by JOHN BOWRING, JR., L. S. The author (DUTZHAVIN) was born in 1763. This poem has been translated into the Chinese, Tartar, and Japanese languages, and is suspended, written on silk, in the temple of Jeddo, and the imperial palace at Peking.

O thou eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchang'd through Time's all-desolating flight—
Thou God! There is no God beside!
Being above all Beings! Mighty One!
Whom none can comprehend, and none explore:
Who fill'st existence with Thyself alone—
Embracing all-supporting—ruling o'er—
Being whom we call God—and know no more.

In its sublime research—Philosophy
May measure out the ocean-deep—may count
The sands, or the sun's rays—but, God! for thee
There is no weight nor measure,—none can mount
Up to thy mysteries.—Reason's brightest spark,
Though kindled by thy light, in vain could try
To trace thy counsels infinite and dark;
And thought is lost in thought can't soar so high,
Even like past moments in Eternity.

Thou, from primeval nothingness, did'st call
First chaos, then existence:—Lord, on thee
Eternity had its foundations:—all
Sprang forth from thee;—of light, joy, harmony
Sole origin:—all life, all beauty thine.
Thy word created all, and doth create:
Thy splendor fills all space with rays divine—
Thou art—and wast, and shalt be glorious! great!
Light-giving—light-sustaining Potentate!

Thy chains the unmeasur'd universe surround
Upheld by thee—by thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze
So suns are born, so worlds spring forth from thee,
And as the spangles in the sunny rays
Shine round the silver snow; the pageantry
Of heav'n's bright army glitters in thy praise.

A million torches lighted by thy hand
Wander unwearied through the blue abyss,
They own thy power, accomplish thy command,
All gay with life, all eloquent with bliss!
What shall we call them? Piles of crystal light!
A glorious company of golden streams—
Lamps of celestial ether burning bright—
Suns lighting systems with their joyous beams,
But thou to these art as the moon to night!

Yes! as a drop of water in the sea
All this magnificence in thee is lost!
What are ten thousand worlds compared with thee?
And, what am I then? Heaven's unnumber'd hosts,
Though multiplied by myriads and array'd
In all the glory of sublimest thought,
Is but an atom in the balance weigh'd
Against thy greatness; as a cypher brought
Against infinity. What am I then? Nought!

Nought! but the effluence of thy light divine
Pervading worlds have reached my bosom too;
Yes! in my spirit doth thy spirit shine
As shines a sunbeam in a drop of dew!
Nought! but I live, and on Hope's pinions fly
Eager towards thy presence; for in thee
I live, and breathe, and dwell; aspiring high
Even to the throne of thy divinity:
I am, O God! and surely thou must be!

Thou art! directing, guiding all, thou art!
Direct my understanding then to thee;
Control my spirit, guide my wandering heart,
Though but an atom 'midst immensity,
Still I am something fashioned by thy hand;
I hold a middle rank 'twixt heaven and earth!
On the last verge of mortal being stand!
Close to the realms where angels have their birth!
Just on the boundaries of the spirit land!

The chain of being is complete in me,
In me is matter's last gradation lost,
And the next step is—Spirit,—Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a God!
Whence came I here, and how? so marvellously
Constructed and conceived! unknown! this clod
Lives surely through some brighter energy,
For from itself alone it could not be.

Creator, yes! thy wisdom and thy word
Created me, thou source of Light and Good!
Thou Spirit of my spirit and my Lord:
Thy light, thy love, in thine bright plenitude
Fill'd me with an immortal soul to spring
Over the abyss of death; and bade it wear

The garments of eternal day, and wing
Its heavenly flight beyond this little sphere
Even to its source—to thee—its author there!

O thoughts ineffable! O visions blest!
Though worthless our conceptions all of thee.
Yet shall thy shadow'd image fill our breast
And wait its homage to thy Deity!
God, thus alone my lowly thoughts can soar,
Thus seek thy presence, Being, wise and good!
'Midst thy vast works, admire, obey, adore!
And when the tongue is eloquent no more
The soul shall speak in tears of gratitude.

Character of Napoleon Bonaparte.

[The following article was found in the street by a friend. It appears to have been written as a school composition, but is worthy of publication.]

He is fallen! Grand, gloomy, and peculiar, he sat upon the throne a scepter'd hermit, wrapt in the solitude of his own originality. A mind, bold, independent, and decisive—a will, despotic in its dictates—an energy that distanced competition, and a conscience pliable to every touch of interest, marked the outline of this extraordinary character. Flung into life in the midst of a revolution that quickened every energy of a people who acknowledged no superior, he commenced his course, a stranger by birth, and a scholar by charity! With no friend but his sword, and no fortune but his talents, he rushed in the list where rank, wealth, and genius had arrayed themselves, and competition fled from him as from the glance of destiny. He knew no motive but interest—he acknowledged no criterion but success—he worshipped no God but ambition, and with an eastern devotion he knelt at the shrine of his idolatry. A professed Catholic, he imprisoned the Pope; a pretended patriot, he impoverished the country; and, in the name of Brutus, he grasped without remorse, and wore without shame, the diadem of the Cæsars. At his touch, crowns crumbled, beggars reigned, systems vanished, the wildest theories took the color of his whim, and all that was venerable, and all that was novel, changed places with the rapidity of a drama. It mattered little whether in the field, or in the drawing-room—with the mob, or the levee—wearing the jacobin bonnet, or the iron crown—banishing a Braganza, or espousing a Hapsburg—dictating peace on a raft to the bear of Russia, or contemplating defeat at the gallows of Leipsig—he was still the same military despot. In this wonderful combination, his affections of literature must not be omitted. The gaoler of the press, he affected the patronage of letters—the proscriber of books, he encouraged philosophy—the persecutor of authors, and the murderer of printers, he yet pretended the protection of learning! The assassin of Palm, the silencer of De Stael, and the denouncer of Kotzebue, he was the friend of David, the benefactor of De Lille, and sent his academic prize to the philosopher of England. Such a medley of contradictions, and at the same time such an individual character, were never united in the same character.—A royalist, a republican, and an emperor—a Mohammedan, a Catholic, and a patron of the synagogue—a subaltern and a sovereign—a traitor and a tyrant—a Christian and an infidel—he was, through all his vicissitudes, the same stern, impatient, inflexible original—the same mysterious, incomprehensible self—the man without a model, and without a shadow.

A few Hints on the Subject of Pride.

Inasmuch as some have begun to inquire and search out the reason why there are no more revivals of religion at the present day, and have rendered very just reasons, as far as they have gone, I think, in looking over the index of various subjects, I have found no index to pride. The question turns within me, have we all become so proud, and so in love with the world, and follow so hard after the spirit of it, that there is not a man who dares to take knife in hand and under some of the cords that bind the church of God and the world together, with all their pride and fashion, for fear he shall cut some cord in his own neck, or some one (at last) may discover that he also is wounded!

I think better of many of my dear brethren. But who shall speak? I am sure the worldly will not, and almost as sure that the young brethren will not, unless newly converted; and if the aged speak, they may not be called Odd Fellows, but odd fellows, who got their stamp fifteen or twenty years ago, and that will not do now-a-days; and the inquiry is made, How should we look now-a-days dressed as they dressed then? or appear now as they appeared then? Then a young man would pass very well with four ounces of hair upon his head, and his beard well trimmed; now he wants three quarters of a pound of hair, and four ounces of whiskers, if he can raise them, a straight-bodied coat worth \$25 or \$30, and other clothing in proportion, if his father can buy them for him, leaving out segars, &c., to make a man of him. Then, six yards of calico would make a lady a dress; now it takes from ten to fifteen.—Then, they appeared modest and natural; but now, far from it. Then, with a smooth plaited head of hair; now, decked with ornaments, such as ribbons, jewels, crimping-pins, &c. &c. But are these things found only with the worldlings? I answer, No.—They are common in the church of God. Pride in dress—pride in walking—pride in decorating meeting-house—pride in sermonizing, and pride in singing. I did not say in preaching the gospel, for when the gospel is preached, the Scriptures are fulfilled.—"Out of the abundance of the heart the mouth speaketh."

Preaching is one thing, and reading is another.—It is but a few years since reading sermons was introduced among Baptists. At first they were ashamed of it; but now, since it is the fashion, we swallow it

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Label 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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Coming Late to Church.

Suppose an earthly prince should condescend
To bid you to his banquet as a friend,
Would you not try all means within your power
To be in court at the appointed hour?
Shall such attention to a worm be given,
And be refused to the God of heaven?
Who can expect to be by Jesus blest,
If absent when he comes to meet his guest?
My brethren, this would never be the case
If we were lively in the Christian race;
Then every hindrance would be laid aside,
To see and hear of Jesus crucified.
If you complain you have so far to come,
Set out a little sooner from your home;
But those who dwell hard by have no excuse,
Except in idleness, or sleep, or use.
A little less indulgence in the bed—
A little more confidence in the head—
A little more devotion in the mind—
Would quite prevent your being so behind.
I grant, lest I should seem to be severe,
There are domestic cares here and there;
Ages, illnesses, services—things quite unforeseen—
To excuse which I surely do not mean.
But such will not, unless I greatly err,
Among the prudent very oft occur;
And when they do, you surely should endeavor
To come at last—'tis better late than never.

Rev. J. Irons.

Apocalyptic Sketches.

BY REV. JOHN CUMMING, D. D.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."
—Rev. 16:15.

I THINK I have proved there can be no Millennium upon earth until there burst upon it first a revelation of the light of the Sun of Righteousness. I showed, I think, by texts that are conclusive, that the Millennium is to succeed, not to precede, the Redeemer's second personal coming, and thus to be the reflection of the shining light of the manifested Sun of Righteousness. I adduced those parables which describe the present dispensation of the church as being a mixture of the tares and the wheat together, and showed that this condition of the visible church was to remain till the great harvest-man should come to sever the tares from the wheat; to preserve the one, and to cast away and everlastingly consume the other. I proved that the advent of Christ, from the chronological views which we have endeavored to establish in expounding the Apocalypse, must be very near; and I showed the nature of that advent: He will come, like the lightning, unexpected, on a world that looks not for him: "as it was in the days of Noah, so shall it be also in the day when the Son of Man cometh. They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away." And again, it is written, "When the Son of Man cometh, shall he find faith on the earth?" And again, "I come as a thief," denoting the unexpected and sudden nature of his advent. Now, putting a fair construction upon these passages, I cannot come to the conclusion that there will be first a thousand years of millennial peace, and at the close of this Millennium Christ shall come, and sit upon his throne, and judge the world. On the contrary, I am driven to the conclusion, which I have endeavored already to express, that the second advent of Christ, is the great hope of the Christian church for the future, and as the blessings of the Gospel flow from faith in a personal Christ, so all the splendors of the Millennium day shall be reflected from a present personal Christ. I shall endeavor to state to you in this discourse some of the things that will take place at his coming. I think I see throughout Scripture clearly

enunciated two resurrections. These two are stated in the 20th chapter of this Book, and that the literal meaning is the true, will appear, if you notice a peculiarity in the language of the Apocalypse, viz., that after St. John has stated some great symbol, he introduces a parenthetic explanation of it, which is of necessity literal. Thus, when he saw seven candlesticks, he appends the explanation of it; the seven candlesticks, i. e., the symbols are seven churches. The statement, they are seven churches, is a literal explanation of the symbol, seven candlesticks; so here, when he states that those that had not the mark of the beast shall rise and reign with Christ a thousand years, he adds the explanatory remark, exactly parallel with those cases I have quoted, "This is the first resurrection." This last is not a symbol to be further explained by some literal fulfillment, but it is an historical or explanatory statement, which literally describes the literal fact. But this distinction in the resurrection of the dead is not at all peculiar to the Apocalypse. I find the Apostle Paul saying: "If by any means I might attain unto the resurrection of the dead." Now, on looking at the English translation, we do not precisely understand the hope of the Apostle; for all will attain unto the resurrection of the dead; the just and the unjust must rise from the dead. Then how could this resurrection be an object of glorious hope to the Apostle, as distinct and separate from the hope of the rest of the world? Every scholar, or rather every one that understands the rudiments of the Greek tongue, has only to open his New Testament, and he will find the Apostle's language is peculiar and distinct. His words are not, *την ἀνάστασιν τῶν νεκρῶν*, but *τὴν ἐξανάστασιν τῶν νεκρῶν*; which means literally, "if by any means I may attain to the resurrection," not *τὴν νεκρῶν*, "of the dead," but that marked, peculiar, and well known resurrection, "from among the dead." It is the most expressive combination of words you can possibly conceive; and shows that the Apostle understood that there was a resurrection peculiar to the people of God, and distinct from the resurrection of the unjust. Our Lord also speaks of this first resurrection, in language that plainly implies a distinction. In Luke 20:35, the very same expression, *τῆς ἀναστάσεως τῆς ἐκ τῶν νεκρῶν* "that resurrection, that one from among, or of the number of, the dead." And thus I find John referring to this resurrection, as one well known, and universally admitted, as if he said, "This hope, which Paul cherished in his trials—this, which is the subject of the Saviour's promise—this, which is the hope and the ardent expectation of his saints—this is not a strange, a figurative, or symbolic hope, but a substantial and a real one"—"this is that resurrection, that great one, from among the dead."

I think I showed you what would take place at that resurrection, when Christ shall come, "who is the resurrection and the life." The moment that the cloud shall waft him on its wings from the throne on which He now sits, and bring Him within the range and the attraction of the orb on which we now stand—that instant every grave that has a saint beneath it, though the ocean's pressure, or the Alpine weight be upon it, shall split asunder, and its awakened dead shall come forth; and every grave that contains the dust of an unrepented and unconverted man—let it be covered with a beautiful tablet, or inscribed with holy epithets—let it be in a cathedral vault—or in marble mausoleum, be it what it may—the summons will be unheard, and the dead dust that is there will lie as still and as quiet as the dead in the churchyard, were you or I to say to them, "Come forth." You will see emerge from one grave a cloud of saints that have

heard the sound of their Saviour's voice in its inmost caverns, who thus rise to reign with Christ a thousand years, and you will see the graves of the dead who are not in Christ remain still and motionless as if that sound had not been uttered. But the living, what is to be their case? "The dead in Christ shall rise first," says the Apostle; "then we which are alive and remain, shall be caught up to meet the Lord in the air." Think what a sublime spectacle that will be! What an awful and startling separation! I look into that home; one rises as he hears a mysterious bidding, and ascends under a mysterious attraction, and meets the Lord in the air: the mother is taken, the daughter is left—or two rise, and the rest remain. Suppose that the hour that is rushing by, were this evening the close of this dispensation—suppose that dread sound were to reverberate through Exeter Hall,* what would follow? Men and brethren, what a spectacle! Shall I say a thousand or two thousand would rise as on eagle's wings, and the other thousands remain behind? Now be at peace with God. Now lay down the weapons of rebellion—if one soul shall be found that day awakened, in his stirring home or in his silent grave by that royal sound, that soul will have for his portion the worm that never dies, and the fire that is never quenched; and he will feel forever what he will utter in his endless agony, "I did it all myself: I neglected the Gospel, and perished in my sins; I loved the world more than I loved my Lord, and all this ill is the result of my own doing, and of nothing else."

Such, I say, shall be the awful severance that will take place when Christ shall come. They that sleep in Christ shall rise, and *only they*, and they that are alive and live in Christ, and *only they* shall join them; and the dead whose souls are not united to the Saviour, resting in their graves, shall remain; the living, whose hearts are not renewed by the Holy Ghost, and with the Saviour, shall remain also. The instant that this earth has been thus consigned to be the habitation of the dead in soul and the dead in body, the fire, which I told you geologists have admitted, and which the Scripture confirms, to be a large ocean of restless and of liquid lava, that rolls and heaves in the innermost recesses of the earth, of which our volcanoes are but the safety-valves, and our earthquakes as the reverberations of its ceaseless waves lashing its desolate and dreary shores, shall burst forth at a thousand orifices; the gases that compose our atmosphere shall ignite, and "the heaven and the earth," meaning this visible economy around us, "shall melt," in the language of the Apostle, "as if with fervent heat." Christ's people in the air—the people that are not Christ's on the earth—the living punished on it, the dead buried beneath it.

Such, then, is the first resurrection; and, when this has taken place, this purified earth shall be the residence of the saints of God. Indeed, the impression has struck me that the twenty-first and twenty-second chapters of the Apocalypse contain a description, not of the church in everlasting glory, but of the church upon this very world: I do not advocate a carnal or a sensuous heaven: a holy and happy earth is not carnal. There is nothing sinful in a stone. There is nothing naturally tainted and impure in the grass that grows, or in the trees that bloom, or in the waters in the ocean, or in the streams or in the rivers that flow towards the boundless main. It may be restored and purified by fire, consecrated by the descending footsteps of our descended God, the

* These sketches were a series of lectures, delivered in Exeter Hall, London.

earth shall be the vestibule of glory, the twilight of a day in whose splendors we shall live and glow forever.

After this resurrection has taken place, the Millennium will begin; for a thousand years Satan will be chained, all the powers—the Satanic powers—that have tempted mankind, will be repressed during the lapse of a thousand years, and the earth shall be the holy platform, the consecrated temple—the altar-ground on which congregated saints in their resurrection bodies, free from all sin, shall worship and adore the Lord. Every flower that decks the earth shall reflect the splendor and send up as incense the fragrance of the Sun of Righteousness; every sound in creation—the chime of waves—the breath of winds—the hum of bees—the song of birds—the lowing of cattle—shall lose the minor sound that now runs through them all, and with Christ for their keynote shall be woven into the harmony of a happy universe: every mind shall be light, every heart love, and every tongue shall be praise.

Such is the Millennium as it is described in Scripture; but one difficult point remains; it may be my own delusion, but it does strike me that I have found the explanation of an universally perplexing point—the difficulty is this: if there is to be a millennium of a thousand years with Christ and his own people, in the midst of the earth, how is it that when Satan shall be loosed, that there shall be found people in the four corners of the earth called Gog and Magog, who shall be gathered together in battle, and war against the saints of God in the resurrection body? Now, I admit there is great difficulty about this; but observe, the difficulty that occurs to the mind and theory of a pre-millennialist is not greater than the difficulty that occurs to the theory and exposition of a post-millennialist. I will give what I think the probable solution of an admitted and perplexing difficulty. Do you perceive that it is here stated that when the dead in Christ have risen and ascended to the Lord, the rest of the dead lived not till the thousand years were finished? I suppose, then, that "the rest of the dead," that is, the unconverted, are raised from the dead just at the moment that the thousand years are completely closed, and that "the rest of the dead," raised in their bodies, are those enemies who make war with the saints in their resurrection bodies; the unjust shall arise, as well as the just; the one shall have their bodies restored, as well as the other, the imprimatur of eternity stamped upon the one, the imprimatur of eternity stamped upon the other—the one an eternal capacity of woe, the other of bliss. I suppose—and I believe it is the true solution of the difficulty—that the enemies that come from the four corners of the earth, are just "the rest of the dead," raised at the close of the Millennium, and then and there, with all their vices unextinguished, their natures unregenerated, their hearts in the gall of bitterness, they shall be headed by the archangel's energy, and the archangel's hate, and shall make one last, dying, and desperate attack upon the saints of God that dwell in the New Jerusalem, and there magnify and worship the Lamb. Now the cause of the difficulty has generally been this: that at the fourth verse of chap. 20 it is stated, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which was the book of life: and the dead were judged out of those things that were written in the books, according to their works." I think this will confirm my exposition: it is not said,

when the statement is given about the great white throne, that the rest of the dead then rose: it is remarkable that in the commencement of the chapter it is said, "the rest of the dead lived not till the thousand years were finished;" and when the great white throne is set it is not said, that the rest of the dead were summoned from their graves, but it presupposes that they had already arisen, and perhaps implies an interval; during which interval they make their last attack; it is stated that all had risen at the end of the thousand years, and they stood before the great white throne, to receive judgment according to the deeds done in the body; "and as many of them as were not found written in the Lamb's book of life were cast into the lake that burneth with fire and brimstone."

It is thus, then, that I account for an element that has been so perplexing. I only ask you to study it: if you see reasons for rejecting it, reject it; if you see the confirmation of it, you should be thankful that you find the solution of a difficulty that has perplexed almost every commentator on the Apocalypse, and which I submit as a thought that has occurred to my own mind, as probably the true and just solution of a great and acknowledged difficulty. —(To be continued.)

Christ Seen of Angels.

BY CHARLOTTE ELIZABETH.
(Concluded.)

The mind sinks under this scene; not the bright throng of chariots and horses of fire that surrounded Elisha; not the array of the seraphim, seen by Isaiah, giving glory to the Lord of hosts; not the great multitude of the heavenly host who appeared to celebrate his incarnation; not even the party of those who came to minister unto him when Satan had departed; but one single solitary angel appeared, coming direct from heaven, from the immediate presence of God the Father, advancing through the gloom and stillness of night, and for what purpose? to strengthen him from whom all strength is derived! We cannot tell of what nature was the strength conveyed: we have the word, and nothing more; and we know that, notwithstanding the strength thus imparted, "being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." Luke 22:44. Of this spectacle the angel was a witness; and a witness he will prove against such as reject the salvation wrought out for them at such a fearful price by the Son of God! We cannot pretend to descant on this heart-piercing scene; we have it, indeed, most clearly set forth for our trembling contemplation, and deeply ought we to ponder it. The Lord of hosts, the King of glory, prostrate on the earth that he created, offering up "prayers and supplications, with strong crying and tears." Heb. 5:7, in an agony that wrung a bloody sweat from every pore, while one of the brightest of his creatures, sent from the invisible throne of God, stood by, imparting such strength as he was commissioned to bring, and beholding the sons of men, for whom all this was undergone—unmindful of the repeated admonition to watch and pray, and not even sufficiently alive in their Master's cause, at this extreme point of his distress, to watch with him one hour—slumbering at the distance of a stone's cast. Surely this was the lowest point of the Saviour's humiliation, when he could accept strength from a created angel: and surely it ought also to lay us in the lowest depth of self-accusing shame, that for our grievous sins and provocations he was so bruised, so put to grief; while not one of the three especially selected out of the chosen twelve, no not even the beloved and loving John had a word of consolation, or a gesture, or a look of sympathy to tender; nor a movement of the heart towards him who could have read its most secret throbb. All were sleeping, sleeping indeed for sorrow, but not with a sorrow like his, who was suffering for them. It seems to endear the holy angels, that one of their number should have been found, seeking to soften that unutterable bitterness of our Master's grief; and to strengthen him, when forsaken of all help, assailed by Satan, and with the keen prophetic anticipation of all the morrow's torment full on his spirit.

But though only one appeared to help him, many were the angelic spectators of that night's agony. We know that Christ was "seen of angels;" and we cannot believe that ever, for one moment of time, were their regards withdrawn from him. There is a remarkable passage in the Epistle to the Ephesians, 3:9-11, where the Apostle speaks of "the fellowship of

the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ; to the intent that now the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God, according to the eternal purpose which he proposed in Christ Jesus our Lord." By these principalities and powers in heavenly places, the angels must necessarily be meant: and the making known to them the manifold wisdom of God by the church, seems no less clearly to imply that the contemplation of the adorable mystery of man's redemption by the incarnation, sufferings, obedience, death, and resurrection of the Lord Jesus Christ, brought a vast accession to the knowledge of the glory of God, even to the highest of created intelligences. To the rebellious, "the wicked spirits in high places," was thereby shown forth in dazzling display, the immensity of the mercy and goodness against which they had irretrievably sinned; and of the wisdom that could devise, and the power that could accomplish the restoration of man from the ruin into which Satan had plunged him, in a way perfectly consistent with that solemn declaration, "In the day thou eatest thereof, thou shalt surely die," and with every attribute of the Most High. To the holy angels, who have joy in the presence of God over every sinner that repenteth, how inexpressibly beautiful and glorious must be this work of their Divine Master. Theirs was a privilege to behold him throughout every stage of its arduous progress, and we cannot enter into the deep feeling, the full comprehension with which they pour forth the everlasting song, "Worthy is the Lamb that was slain!" It is marvelous how little some excellent people allow themselves to think about the angels, as connected with this theme: the blank left in their system by the omission of so very rich a part of God's revelation would, at least to us, be a very dreary one. We could not afford to forget that the Lord Jesus, in all that he did and suffered for us, was watched, marveled at, and exceedingly glorified by those with whom we look to be hereafter equal, but to whom we are now so immeasurably inferior, that a single individual among them could, with a movement of his powerful arm, depopulate this land; or by the brightness of his appearance, if fully revealed to our sight, turn, as Daniel expressed it, "our comeliness into corruption."

It is impossible to conceive what must have been the emotions with which the angelic host looked on, while the dreadful work proceeded from the moment of our Lord's agony in the garden, to that of his being taken down from the cross. We can hardly read those words, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than ten legions of angels?" without fancying every flaming sword among the listening myriads starting from its sheath, and every countenance blazing with ardor, to receive the command. They had witnessed the detestable act of the mercenary traitor; they had seen Satan enter into him, and lead him to the guilty chief priests, and animate him to grasp with avaricious delight the wretched bribe, a goodly price that they valued Him at, whose is the silver, whose is the gold, and whose is the round world and all that it contains! and now they beheld the wretched man conducting his midnight band to the garden, the scene of that terrible agony, and that beauteous submission to the Father's will; they beheld him approach his Divine victim; they saw the inconstant Peter, now fully roused from sleep, fighting for him with whom he would not watch; they saw the bands, the cords, and fetters, the preparation for such horrors, as surely they could not expect to have beheld their heavenly King subjected to; and they heard those words of conscious power and majesty, in which he named them—*them*, his own loyal, loving angels, as ready to appear to the rescue. Oh, what a blaze would have burst upon that night of black darkness, had not Omnipotence restrained the glowing legions! "But how then shall the Scriptures be fulfilled, that thus it must be?" added the meek Saviour, and the thought of deliverance was past. Gabriel could not forget his own message to Daniel; the seventy weeks were accomplished, and Messiah must be cut off. Their intimate acquaintance with all that God has revealed, and the sure confidence they have, that whatever he hath spoken shall come to pass, even as he has said it, are to the angels instead of a foreknowledge that no creature may attain to: and if we give the like heed to what God has declared, and with the same simple faith and plain understanding receive it, we should find ourselves far better

forewarned than now we are for the changes of this worldly scene, and armed with a more perfect submission to what betides us.

The sad events of that evening in Gethsemane were followed, as we all know, by others more terrible far; and equally in the Jewish sanhedrim, in Pilate's house, and Herod's judgment hall, in the streets of Jerusalem, and on Calvary, was the Lord Jesus "seen of angels." They heard the false witness borne, the infamous sentence given; they saw the scourging, the crowning with a diadem of thorns, the reed placed in that hand, which in its protecting shadow had so long hidden the house of Israel from their foes! They heard scoffing homage tendered by rude, idolatrous, heathen soldiers to Him, whose regal glories filled all heaven with splendor; they saw the heavy cross laid on that shoulder where God has laid the government of all created things; and they were constrained to witness the payment of that world's ransom in the trickling drops that oozed from those pierced hands and feet. The rocks were rent, but those awe-struck angels could not if they would have burst the bonds of obedience to the voice that bade them be still: the sun hid himself, but through the darkness of that unnatural night, the bleeding Lamb of God was still "seen of angels."

Where were the heavenly hosts, while for the appointed time the dead body of Jesus lay in the sepulchre? It was a Jewish sabbath, and it seems to have become a blank in time, because the light of the world was resting in the darkness of the grave. It was passed over—the ordinance transferred to the next glorious morning; and ever since the first day of the week has been the Sabbath of the Christian world.

But now we shall find the holy angels thronging a spot of earth, with all their glowing characteristics developed in a remarkable manner. The suspicious murderers entertained a fear lest their Victim might yet rise again; and they obtained from the Roman governor permission to seal the stone that covered the entrance to the sepulchre, and to set a watch of soldiers over it. The strict discipline of the Roman army made this a most efficient guard; but the debt was now fully cancelled. He who had died for our sins was to rise again for our justification: death had no more dominion over him. Nothing in the Bible is more splendid than the picture presented to the mind by the very brief recital of that glorious event. "And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men." Matt. 28:2, 3. There is something very real in this description—very much opposed to the incorporeality of the angelic host. The act of rolling away the massive stone which the good Joseph of Arimathea had placed as a security against the enemies of that sacred body, and which the high priests had farther made sure, and moreover sealed it, as a barrier against his friends, and his seating himself upon it, we can hardly believe to have been only in semblance. The angel, the highly-privileged angel, who was sent, or rather was permitted to rush upon this enrapturing service, seems to have alighted upon earth with a force that made it quiver; and to have rent or spurned from its place the stone that barred the egress of the Lord Jesus from his dark prison. No mortal eye beheld that egress; the countenance of the angel caused the keepers to become as dead men: knowing as they did that any violation of the seal upon the stone would be visited on them with the extreme of punishment, they had no power to resist; they fell prostrate, rendered senseless by terror; and no marvel, seeing what was the aspect of the angel. Our foolish and improper habit of using the most hyperbolic comparisons on ordinary occasions, deprives Scripture of much of its due force. *As quick as lightning, as vivid as lightning*, are expressions in ordinary use among us; and when we read that the angel's countenance was like lightning, we do not perhaps recall one of those terrific flashes or blazes of electric fire, from which the boldest is constrained to avert his eyes; and add to it the highest possible expression of intellectual power. We do not even try to render that small measure of justice which our very imperfect faculties would enable us to yield to the might and majesty of an angelic envoy from Him who maketh his ministers a flaming fire. And we may well believe, that the triumphant joy, the holy indignation of the angel, who came to open the Lord's sepulchre, would shine forth from his

countenance with a most heavenly radiance.—The miserable children of the dust had so far been allowed to work their wicked will, and Satan, utterly crushed as his head now was through the assumption of all power, both in heaven and earth, by his almighty Conqueror, had still, with his inferior spirits, an hour during which they could boast that their conquest over vile man had laid the Lord of life in the grave. Very short, and fearfully embittered was that season of hellish exultation; but it was enough to rouse the keenest emotions in the breast of a celestial spirit; and we may be assured, that when the longed-for command was issued, and the waiting angel sped his way to the garden of Joseph, the poor, wretched soldiers of Rome, engaged but little of his attention, fixed as it must have been on the baffling of the malice of Satan. Not against the miserable sinners of earth, the poor heathen slaves who occupied an assigned post at the sepulchre, did the lightning of his countenance flash forth; but against those hostile legions who had wrought so much woe; against him, who having the power of death, was now virtually destroyed by the dying of the Lord Jesus.

Although only one angel is named as having executed this commission, we know that many were present. No mortal was found worthy to witness that greatest event that creation ever viewed—the rising of the Son of God from the tomb; but "seen of angels" it unquestionably was; and they seem to have become visible under different circumstances, singly or not, to the individuals who came to the sepulchre. Thus we find that the angel who in the sight of the keepers sat upon the stone which he had just rolled away, was not found there by the women, but, finding the stone rolled away, "and entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is not here: behold the place where they laid him. But go your way: tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him as he said unto you." Mark 16:5-7. Here we read of no lightning, nothing to terrify: the angel's aspect is that of a young man, and his words full of gentleness and peace.—He speaks as one intimately acquainted with all that so thrillingly interested them: he refers to what had been spoken to them by their Lord; and Peter, whose heart was still writhing under the conscious guilt of his denial, is particularly named, to assure him of his being still included among the beloved followers of the Lord.

Again, when Mary Magdalene was there alone indulging her grief, "as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him." John 20:11-13. It seems as though the angel, knowing how often our Lord had spoken of his resurrection from the dead, marveled how any one who loved him could weep at the evident fulfilment of that glorious prediction.

During the forty days of our Lord's farther continuance on earth, we may be assured that he was still "seen of angels," who surrounded his path, adoring him, ministering unto him, and eagerly looking forward to the moment when they should escort him to his throne above, with the rejoicing song, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in!" Those forty days that intervened between the rising again and the ascension into heaven of the Lord Jesus, were a precious type of the coming time when earth shall once more enjoy the presence of her heavenly King, and bask in the brightness of his divine glory, while angels tread her peaceful surface, and that which is now but a howling wilderness of sin shall blossom like a rose, and become as the garden of Eden. May the Lord hasten that day, when his children, no longer buffeted by messengers of Satan, and pining for communion with Him, too often in vain through the abounding of temptations, and the deep knowledge and subtlety of those with whom they must continually wrestle, shall serve him without fear, while dwelling in the presence of his millennial glory.

INDULGE not thy thyself in the passion of anger; it is whetting a sword to wound thine own breast, or murder thy friend.

Abraham's Faith—A Patriarchal Sketch.

BY CHARLES REICHER.

Four hundred years had rolled away since Noah and his family came forth from the ark, and trod upon the grave of a world destroyed. And yet, saved as by miracle, by something almost a resurrection from the dead, in that short space of four centuries, their posterity had relapsed into idolatry. From China to the Atlantic, from Siberia to the sands of Zahara, the descendants of Shem, Ham, and Japhet, were spreading. Dynasties of pride, and power, and partial civilization, were towering. And although the human mind had never effaced the terror of that diluvial shock from its deepest consciousness, nor relapsed into atheistic violence, yet everywhere they were learning to worship Jehovah under idolatrous forms, and gradually verging towards the grosser darkness of polytheism.

Between the Tigris and Euphrates, in the midst of Chaldean worshippers of fire, surrounded by astrologers and soothsayers in the City of Fire,* lived the family of Terah. Even the descendants of Shem, in whose line the church and promised seed was fixed, were so far gone in the general apostasy, that of this family only one man remained who was not an idolater. Abram saw his father Terah, and his brother Nahor, worship idols. Here, then, we begin to study the faith of Abram. We see his position. Alone against the course of the world; no Bible to point to; no established revelation; every defence of true religion gradually undermined by a subtle and specious polytheistic tendency. The traditions of the elders, it is true, might yet be vivid in a few minds; for a glance at any table of the patriarchs will show that Abram might have heard the story of Eden at third or fourth hand from Adam. Only three intervened, Noah, Methuselah, and Shem, and the latter lived a hundred years after Abram's birth; so that, in Abram's mind, Eden might, especially when God called him, glow with lively colors as a scene of reality. And to him, it might bring a power out of the past, soothing and sweet, though sad, and all-sustaining, such as we derive from apocalyptic visions of the future. Yet while this might easily be the case with one, or a select few, it is equally evident that with the mass, all tradition might have assumed the faint outlines and fading hues of a dream; that it might have already been embellished, and mystified, and mythologized into a thousand fanciful shapes, powerless over the conscience, and prolific of future fable. Hence, revelation came in to preserve, unfold, and complete the Eden tradition. Specially the grand Eden oracle, "He shall bruise thy head—thou shalt bruise his heel." Revelation, therefore, I suppose, found this Eden tradition yet lingering in the mind of Abram, evanescent everywhere else. Hence he was at once arrayed against the proud philosophy of his day, the boasted progress of light. He became the conservative champion of what, perhaps, were called exploded and bigoted dogmas. His fellow-citizens worshipped Jehovah under the graceful symbol of fire. Why should not he? Was he wiser than his father and his brethren?—Wiser than all the mathematicians and astrologers, who were famous for science? Yet they worshipped fire. Why should he pretend to be so scrupulous? No doubt there was much sentimental sincerity, and philosophico-poetical refinement in their worship. All forms of religion were then in a formative stage—less gross than afterward. The true Jehovah known by name at least, and worshipped, only under different rites. Hence the more snaring and irresistible the apostasy. "What are you afraid of? We are not atheists. We worship Jehovah, so do you. You prefer one way, we another. You do not imagine we mean to worship the fire itself? No. We are not so stupid. That pure and lambent flame is but a beautiful symbol of the Eternal Light." Hence Abram had to resist a worship earnest and subtle, apparently devout, but skillfully led aside of the exact mark of truth. A worship not yet become visibly loathsome and besotted. It was one peculiarly graceful, imaginative, and imposing. One maintained by the science and literature of the times. And what had he, a single man, to offer in self-defence, against father, brother, citizens, nation, and the world? No wonder the old Hebrew legend should declare that the Chaldeans threw him into a furnace of fire. For even if he never suffered persecution outright, there was a moral ordeal which must have burned like fire.

Let us behold this noble man, as, perchance,

he wanders forth by the broad waters of the Tigris, in the depth of the primeval forests, in the silence of the night. Here, in the hours most delicious of that sultry clime, we may well suppose he seeks beneath the starry arch that fortitude God alone can impart. He listens to the ripple of the tide, as it flows down to the Persian Gulf. He beholds on the glassy wave the heavenly host inverted. So he thinks the whole stream of life flows on, mirroring in their imaginary worship all the lights of heaven. But where, alas! is that blissful Eden where these waves first started? Those bowers are lost; their very locality unknown. So flows the tide of life, oblivious of that celestial source from whence they sprang. Ah, to what gulf of darkness and ruin must they inevitably tend! And is there then no hope? Is earth forsaken? Abandoned to that curse immitigable, eternal? Is there no reform, no retrieve, no redemption? Ah, what can I do, a single helpless individual, to stem so mighty a tide, much less to turn it back. What for me can remain but a miserable life of conflict, and a death, perchance, of ignominy.

I have thought it not unlikely, that it might have been some such moment which God selected to do that which was spoken by Stephen. "The God of glory appeared unto our father Abram while he was in Mesopotamia." Then, when most feeling his loneliness, and the sad bondage of mankind, he would be best prepared to see the day of Christ, and to rejoice therein. He leans by the lofty palm; despondency veils his sinking heart; his soul darkens with foreboding; and while gazing to the sky, he invokes help of Him that made sky, and river, and all nature. He demands some consolation; some response to his questioning faith.

Suddenly the veil is lifted, and the light of another world envelopes him. The splendors of the eternal day gird him about. The curtain of sense a moment is rent, and heaven's floods of glory come rushing. Heaven is there. There, in the immortal lustre of the everlasting world, stands revealed a human form. He beholds Christ, the Lord. "Come," says the smiling vision, "come into the land that I will show thee, and I will make of thee a great nation; I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee, and in thee shall all the families of the earth be blessed." And with this Eden-gospel revived and enlarged, the vision vanishes. Abram is alone again, and forest, river, sky, are darker than before to his dazzled sight. But his heart is dark no longer. Deep down into his troubled spirit sink those heavenly words with a sweetness, and a power, and a mighty solace Christ alone can give. Abram knew that this was the woman's seed. This was the Eden Jehovah. This his Lord, his Friend, and earth's Redeemer. All was not lost. The world was not forsaken. Far down in the future he felt that there was to be a time of unutterable glory, when in him all nations should be blessed. Nor is the whole a dream. He must act. He must verify the whole.—There is a land connected with the promise. That land he must go to search. Christ has promised to show it unto him.—*N. Y. Evangelist.*

Christ, an All-sufficient Saviour.

It is a fact that cannot be denied, and which need not be concealed, that there are many who have fallen short of the salvation which has been offered to their acceptance. But how is this? It is not owing to any unwillingness on the part of the Saviour to receive them.

Just look at a few of the cases that are recorded in the Sacred Volume, and mark how cordial was the reception that they met with, yet, how varied the attitude in which they appear. One, for example, is standing afar off, with a cloud on his countenance, and a burden of guilt upon his heart, not venturing to lift up so much as his eyes unto heaven: for thus did the Publican when he smote upon his breast, and gave utterance to the humble but accepted prayer, "God be merciful to me a sinner."—Another appears to be rising up as if coming to his right mind, disgusted with the abominations after which he has been walking, and so touched with the tender mercies he had hitherto despised, as to be saying in his heart, "I will arise and go to my Father:" for thus did the prodigal son when his father saw him, even while he was yet a great way off, and had compassion, and ran, and fell upon his neck, and kissed him. Another is in the act of coming to the Saviour, but coming secretly, satisfied in his own heart that He is a teacher come

from God, who teacheth savingly and to profit, yet afraid of the reproaches of men, and scarce fortified as yet for the bold and open profession of his name: for thus did Nicodemus, the ruler of the Jews, when he came to him by night. Another is coming to him openly, and with great ardor and impetuosity of spirit, heedless of every difficulty, and in the very face of peril and death: for thus did Peter when he walked alone in the bosom of the dark tempestuous ocean. Another is following after him, but with a less bold and intrepid spirit, timid, silent, trembling, shrinking from the presence of his awful majesty: for thus did the woman who came behind him in the press, and touched but the hem of his garment. Another is running before him, almost afraid he may lose sight of him, yet putting himself in the way by which he is to pass, and diligently seeking him while he was to be found: for thus did Zaccheus, when the Saviour looked up, and saw him in the sycamore tree, and said to him, "Make haste and come down, for to-day I must abide at thy house." Another is in the attitude of waiting, waiting in extreme weakness, poor, and miserable, and helpless, waiting at the wells of salvation, but drawing no comfort, almost despairing of relief, yet waiting patiently, waiting without a murmur, waiting in the exercise of faith: for thus did the impotent man amid the blind, and the halt, and the withered, waiting for the moving of the water at the pool of Bethesda. Another is in the posture of sitting, sitting at his very feet, entertaining the recollection of past guiltiness, and weeping as one weeping for an only child: for thus did the penitent in the house of Simon the Pharisee, when she stood at his feet behind him, washing them with her tears, and wiping them with the hairs of her head. Another is lying prostrate on the ground, overwhelmed with the force of irresistible convictions, and crying out in the agony of his spirit, "What must I do to be saved?" for thus did the jailor at Philippi, when the glad message fell like music on his heart, "Believe on the Lord Jesus Christ, and thou shalt be saved." Another is in the act of seeking for the Saviour, the same Saviour whom she had formerly found, and whose footsteps she had been following, but whose presence had again departed, seeking him with sorrowfulness of heart, seeking him early and with intense desire, seeking him in the dark and at the grave where her sins had laid him: for thus did the Mary Magdalene, out of whom seven devils had been cast. Another is admitted within the bonds of a closer and more endearing communion still, conversing with him familiarly, even as a man converseth with his friend, and cleaving to him as to one whom his soul loveth: for thus did the beloved disciple, sitting next to him at the table, and reclining on his very bosom. Others again are attending eagerly on instituted ordinances, or searching the Scriptures with all diligence, such as Lydia of Thyatira, whose heart the Lord opened when frequenting the place where prayer was wont to be made, or Mary of Bethany, who sat at the feet of Jesus, listening to the words of everlasting life, or Timothy, who from a child had known the Holy Scriptures, which are able to make wise unto salvation, or the Eunuch of Ethiopia, to whom Philip preached Jesus on his return from Jerusalem, where he had gone to worship, or Apollos of Alexandria, who was a man eloquent in the Scriptures, and instructed in the way of the Lord. And others still, are occupied with solemn exercise of prayer,—the blind man crying in his darkness, "Jesus, thou son of David, have mercy on me,"—the leper in his uncleanness, "Lord if thou wilt thou canst make me clean,"—the woman of Canaan in the extremity of her distress, "Lord, help me;"—the persecuting Saul amid the terror of his conviction, "Lord, what wilt thou have me to do?"—the woman of Samaria at the well of Sychar, "Give me the water that I thirst not, neither come here to draw,"—the malefactor in his last agonies, "Lord, remember me when thou comest into thy kingdom,"—and the martyred Stephen, with the view of heaven's glories opening up before him, "Lord Jesus, receive my spirit."—*Rev. J. A. Wallace.*

Christ our Only Perfect Model.

Christ should be taken as the minister's pattern, because he is the only perfect model; the only one who can always be imitated, and always with safety. Imitative as we all are by nature, and certain as it is, that we all, to some extent, are copyists of others, too much caution cannot be exercised in the selection of those by whose examples we may choose to be influenced. The nearer our models may come

to perfection, the more closely and with the greater safety we may follow them. Jesus Christ alone, of all the dwellers on this earth, was perfect. Stretch your eye out as far as vision can extend over the sacred history of the redeemed who lived before the coming of Christ, culling the worthiest,—survey the whole range of Scripture characters, from the patriarchs throughout the lengthened line of prophets to John the Baptist, singling out the most perfect of their number, and place them each in comparison with Jesus of Nazareth. Patriarchs and prophets all stand out against the horizon of their day, in broad and beautiful lines of distinction from the mass, models of excellence in particular departments of morals, patterns of individual virtues, and objects of universal admiration and praise, like the higher points of distant mountains lifting against the sky in clear, distinct outlines, wrapped in their garments of snow, enchanting the eye with their sun-lit slopes and glittering summits, but revealing along up their sides many a dark line of shade, reminding us of the fearful chasms and deep ravines, where the sun's rays but seldom if ever penetrate, and where beasts of prey may lurk in concealment. If we scan the New Testament in search of an exemplar, we find a mild, a loving and confiding John; an eager, ardent, and impetuous Peter; a bold, unwearied, severely-earnest, and deep-thinking Paul. But the more closely we study the example of either of these the more plainly we discover the shades of their individual temperaments—their mental and their moral idiosyncrasies. The character of each has its elevations and depressions, its points of effulgence, and lines of shade. Not so is it with the character of Christ. In him every virtue is mature and proportional. Each trait harmonizes with all the others; the whole forming in combination a character of such exquisite symmetry and beauty as to constitute him "the brightness of the Father's glory,"—the express image of his person. He stands out among all nations and through all time unequalled and the matchless, comparable to no earthly object, but rising before us in such absolute perfection, in a manner so superior to all terrestrial imagery, or even human conception, that we can only adore and humbly aim to imitate him, and the closer the resemblance we attain, the more do we behold to fill us with wonder, and allure us on to attainments yet nobler. No one virtue in him peers above its fellows, engrossing the attention of his followers, and betraying them into forgetfulness of others of equal importance. In him we may find all the mildness and affection of John, all the energy and ardor of Peter, all the boldness and assiduity of Paul, without the imperfections of either. No little fault, made luminous by surrounding excellencies, throws out its stolen lustre to catch the eye and cheat the heart of the follower. The dangerous propensity of our nature to copy the blemishes, rather than the beauties of another's character, finds nothing in him with which to be strengthened or excited. The pupils of Basil the great, in profound admiration of their master, might imitate his tardy drawling speech,

—those who could speak quick and rapidly, turning their own perfection to abuse, To seem like him;

but the disciples of Christ can find nothing in their teacher which they may not imitate to the fullest extent, and with perfect safety. If as the ministers of Jesus we stumble, we can find no corresponding mis-step in the example of our Master, with which to console ourselves. A patriarch or a prophet, a Moses, a David, or a Peter, might afford us comfort, and lessen our vigilance in future. A John or a Paul might lead us to cultivate some one virtue or more, to the exclusion of others. But in Christ, our Saviour and example, we discover no defect, no excess, no misdeed, no parleying with temptation, never the minutest departure from perfect rectitude.—*Prof. F. G. Robinson.*

RELIGION WEARS NO MASK.—There is a universal crust of hypocrisy, that covers the face of the greatest part of mankind; but true religion is open in its articles, honest in its professions, just in its conduct, innocent when it is accused, ignorant of falsehood, sure in its truth, simple in its sayings, and, as Julius Capitolinus said of the Emperor Verus, it is "most simple in manners, and conceals nothing." It covers, indeed, a multitude of sins, by curing them, and obtaining pardon for them; but it can dissemble nothing of itself; it cannot tell or do a lie; but it can become a sacrifice; a good man can quit his life, but never his integrity.—*Bishop Taylor.*

* Ur of the Chaldees. So named, perhaps, from the worship practised there.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUGUST 19, 1888.

Prof. Gausson on Inspiration.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16, 17.

On the fact that all Scripture is *theopneustic*—divinely inspired—all the faith of Christians rests. Aside from the inspiration of the "SACRED ORACLES" the believer in revelation has no rational ground of hope, save what may be gleaned from the dim twilight of nature. To establish his hope, in these times of scepticism and infidelity, it is necessary to fix on a firm basis the fact that "the prophecy came not at any time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

We take the position, unhesitatingly, that the entire Bible is the Word of God,—that it was given by inspiration of God to man. We hold—not that a part of it is inspired, or one part more than another—but that all parts are equally inspired, and given by the dictation of the Spirit; but not all given for the same purposes. Thus, while some portions of Scripture are given by inspiration for the purpose of teaching true doctrine, other portions are not given for any such purpose, but are by an equal inspiration for reproof; others for correction, and others for instruction in righteousness. Some portions are given to communicate historical information,—others, genealogical,—others, to show the events of the future,—others, the evil imaginings and thoughts of wicked men; and others, the errors of good men in the days of their vanity. Thus, it requires a knowledge of all the Scriptures given by inspiration for all these purposes, to make the man of God perfect, i. e., that he may be thoroughly warned, entreated, informed, and in this manner "thoroughly furnished unto all good works."

Many make sad mistakes in reading the Bible, because they do not distinguish the purposes for which different portions of the Word are inspired; and cannot conceive how portions of Scripture may not be inspired for a given purpose, without concluding that such are not inspired at all. Because the first chapter of Genesis is not inspired to teach salvation by faith in CHRIST, it is none the less inspired to give us a correct history of the creation. And because the first of Chronicles is not given to teach true doctrine, it is none the less inspired to record the genealogy of the Jewish nation. It is written as inspired, for all the different purposes that come within the scope of inspiration, for the mental and spiritual growth, and consequent perfection of the children of God. Thus inspiration has recorded the sayings and doings of bad men, not for us to imitate their deeds, or breathe their thoughts; but to show us that such impressions and conclusions are the result of human or other weaknesses.

In receiving the whole Bible as the word of God, we are to be careful and distinguish between what God himself commands and teaches, and what God has caused to be written for our information respecting the commandments and conclusions of men. In settling the truth of any question, we are not to enquire which side of it has the most *texts* to sustain it, but which side has texts with a "Thus saith the Lord." Thus we read in Haggar 1:2, "This people say, The time is not come, the time is not come, the time that the Lord's house should be built." God inspired his prophet to write that. But it is an evidence to us of the incorrectness of the sayings of the people in those days; for he accompanies the record with a "Thus saith the Lord of hosts: Consider your ways; Go up to the mountain and bring wood and build the house." Throughout the entire Bible we find instances like the above, where what men have spoken was the reverse of what God commanded. And yet we frequently find the *opinions* of the men quoted to set aside the plain declarations of God.

We have been much interested in the perusal of a little work of 400 pages—by S. R. L. GAUSSON, Professor of Theology in Geneva, Switzerland—entitled, "Theopneusty, or the Plenary Inspiration of the Holy Scriptures," translated by E. N. KIRK, of

this city, and published by BAKER & SCRIBNER, 145 Nassau-street, New York. It can be obtained at most of the book stores for 61 1-2 cents, and should be in the hands of every Bible student. We have thought that we could not do our readers a better service than to give in this connection a synopsis of its contents, and some valuable extracts from it.

Its author, our readers will remember as the author of a tract entitled, "Popery an Argument for the Truth, by its Fulfilment of Scripture Prophecies," which we re-published in 1844.

Speaking of the writings of the prophets, he says:

"Their books are of God, whether they recount the mysteries of a past anterior to the creation, or those of a future posterior to the return of the Son of Man; the eternal counsels of the Most High, the secrets of the human heart, or the deep thoughts of God; whether they give utterance to their own emotions or record their own recollections, relate contemporaneous events, copy genealogies, or make extracts from inspired documents; their writings are inspired; their statements are directed by heaven; it is always God who speaks, who relates, ordains, or reveals by their mouth, and who, to accomplish it, employs their personality in different degrees. For 'the Spirit of the Lord was upon them, and his word upon their tongue.' And if it is always the word of man, because it is always men who utter it, it is likewise always the word of God, for it is always God that superintends, guides, and employs them. They give their narrations, their doctrines, or their precepts, 'not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth.' And it is thus that God has constituted himself not only the voucher of all these facts, the author of all these ordinances, and the revealer of all these truths, but that also he has caused them to be given to the church in the precise order, measure, and terms, which he has judged most conducive to his heavenly design."

He shows the different degrees of inspiration which some writers distinguish in different portions of the Scriptures—some having divided inspiration into two or more kinds, some denying the *existence* of this action of the Holy Spirit; others, its *universality*; and others, its *plentitude*. His position is, that

"God has provided, in a definite, though mysterious manner, that the very words of the holy book should always be what they ought to be, and should be free from error. This we affirm. Finally, we inquire whether the whole Bible, or only a part, is thus inspired. We affirm this kind and degree of inspiration of all the Scriptures: the historical books as well as the prophecies, the Epistles as well as the Psalms, the gospels of Mark and Luke, as well as those of John and Matthew; the history of Paul's shipwreck in the Adriatic Sea, as well as that of the destruction of the ancient world; the scenes of Mamre under Abraham's tent, as those of the days of Christ in the eternal tents; the prophetic prayers in which the Messiah, a thousand years before his advent, exclaimed in the Psalms: 'My God, my God, why hast thou forsaken me? They pierced my hands and my feet; they cast lots upon my vesture; as well as the narrative of the same events by the evangelists.

"In other words, we aim to establish by the word of God—that the Scriptures are from God—that all the Scriptures are from God—and that every part of the Scriptures is from God.

"At the same time, we would be understood in making this assertion. In maintaining that all the Bible is from God, we are far from thinking that this excludes man. We shall illustrate this point more clearly hereafter, but we deem it necessary to allude to it in this connection. Every word of the Bible is as really from man, as it is from God. In a certain sense, the Epistle to the Romans is entirely a letter of Paul; and in a still higher sense, the Epistle to the Romans is entirely a letter from God."

He speaks of the errors which find their way into all human writings,—the imprudent words, the erroneous expressions: not so the Scriptures:—

"Our sacred books contain no errors; all their writings are inspired of God. 'Holy men of God spake as they were moved by the Holy Ghost; not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; so that none of these words ought to be neglected, and we are called to respect them and to study them even to their least iota and to their least tittle, for these 'words of the Lord are pure words; as silver tried in a furnace of earth, they are perfect.'"

Prof. GAUSSON says he is writing, not for the disciples of PORPHYRY, of VOLTAIRE, or of ROUSSEAU; but to those who respect the Scriptures. Those who have wandered off into the misty mazes of Swedenborgianism and spiritualism on the one hand, or into the quagmire of Socinianism and Materialism on the other, and yet profess sincere faith in the true teachings of inspiration, are proper persons for the perusal of these pages. He says:—

"We address men who respect the Scriptures, and who admit their truth. It is to them we assert, that the Scriptures being true, declare themselves inspired; and that being inspired, they declare themselves entirely so; whence we conclude that they must be so.

"Certainly this doctrine is one of the simplest and clearest of all truths, to the mind humbly and rationally submissive to the testimony of the Scriptures.

We may indeed hear modern theologians represent it as full of uncertainty and difficulties; but men who have desired to study it only by the light of God's word, have not found there these difficulties, and this uncertainty. Nothing, on the contrary, is more clearly or more frequently taught in the Scriptures, than the inspiration of the Scriptures. The ancients, too, never found the embarrassments and doubts on this subject, which confound the learned of our day. For them the Bible was either of God, or it was not of God. Antiquity presents on this point an admirable unanimity.* But, since the moderns, in imitation of the Jewish Talmudists and Rabbins of the middle ages, have imagined sage distinctions between four or five degrees of inspiration, who can be astonished to find that difficulties and uncertainty have increased in their view? They contest that which the Scriptures teach, and they incultate what the Scriptures do not teach. Their embarrassment is easily explained, but the blame of it rests on their temerity."

He next considers the objections which have been urged against their full and complete inspiration.

1st. The individual peculiarity of the Sacred writers, which appear in their books. He gives a full and able answer to this; but we can present only a few extracts. He says:—

"If, then, in speaking to men on earth, he [God] must adopt the words and the construction of the Hebrews and the Greeks, instead of the syntax of the heavens and the vocabulary of archangels; why should he not also equally have borrowed their gait, their style, and their personality?"

He has done so, without doubt; but do not think that he has done it by accident. 'His works are known to him from the beginning.' See how he prepares with prospective wisdom, the leaf of a tree, wrapped first in its little case; then gradually unfolding, to drink the rays of light and breathe the vital air, while the roots send up to their nourishing juices. But his wisdom has looked and provided still further; it has prepared this leaf for that coming day, when it may nourish the worms which are to burst their silky covering, and spin their thread upon its branches. See how he prepared, first a gourd for the place and for the time when and where Jonas was to come and sit down on the east of Nineveh; and afterwards a destructive worm for the next morning, when this gourd should wither—just, too, as when he would proceed to the most important of his works, and cause to be written the prophecy which is to outlive the heavens and the earth; the eternal God knew how to prepare, long beforehand, each one of his prophets for the moment and for the testimony to which he had destined him from eternity. He has chosen them, one after the other, for their respective offices, from among all the men born of women; and he has perfectly accomplished in respect to them, this word: 'Send, O Lord, whom thou wilt send.'

"As a skillful musician, who has to execute alone a long score, will avail himself by turns, of the funeral flute, the shepherd's pipe, the dancer's bagpipe, or the warrior's trumpet; thus the Almighty God, to proclaim to us his eternal word, has chosen of old, the instruments into which he would successively breathe the breath of his Spirit. 'He chose them before the foundation of the world; he separated them from their mother's womb.'

"Have you visited the Cathedral of Freiburg, and listened to that wonderful organist, who, with such enchantment, draws the tears from the traveller's eyes; while he touches, one after another, his wonderful keys, and makes you hear by turns, the march of armies upon the beach, or the chanted prayer upon the lake during the tempest, or the voices of praise after it is calm? All your senses are overwhelmed, for it has all passed before you like a vivid reality. Well, thus the Eternal God, powerful in harmony, touches by turns with the fingers of his Spirit the keys which he had chosen for the hour of his design, and for the unity of his celestial hymn. He had before him, from eternity, all the human keys; his creating eyes embraced at a glance, this key-board of sixty centuries; and when he would make this fallen world hear the eternal counsel of its redemption and the advent of the Son of God, he laid his left hand on Enoch, the seventh from Adam, and his right hand on John, the humble and sublime prisoner of Patmos. The celestial hymn, seven hundred years before the deluge, began with these words: 'Behold, the Lord cometh with ten thousand of his saints, to judge the world; but already in the thought of God and in the eternal harmony of his work, the voice of John was responding to that of Enoch, and terminating the hymn, three thousand years after him, with these words: 'Behold, he cometh, and every eye shall see him, yea, those that pierced him! Even so, Lord Jesus, come quickly. Amen!' And during this hymn of three thousand years, the Spirit of God did not cease to breathe upon all his ambassadors; the angels stooped, says an Apostle, to contemplate its depths; the elect of God were moved, and eternal life descended into their souls.

"Between Enoch and St. John, hear Jeremiah, twenty-four centuries after the one, and seven centuries before the other: 'Before I formed thee in the belly, I knew thee, and before thou comest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations.' It was in vain that this man in his fear exclaimed: 'Ah Lord, behold I cannot speak, for I am a child;' the Lord answered him: 'Say not, I am a child; for, thou shalt speak all that I command thee.' Then the Lord stretched forth his hand and touched his mouth, and said: 'Behold, I put my word in thy mouth.'

"Between Enoch and Jeremiah, hear Moses. He

debates, too, upon Mount Horeb, against the Lord's appeal: 'Alas, Lord, I am a man slow of speech; send rather I pray thee, by whom thou wilt send.' But the anger of the Lord burns against Moses: 'Who hath made man's mouth? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.'

"Between Jeremiah and St. John, hear Saul of Tarsus: 'When it pleased God, who hath separated me from my mother's womb and called me by his grace, to reveal his Son in me, that I might preach him among the heathen.'

"We see, then, it was sometimes the sublime and untutored simplicity of John; sometimes the excited, elliptical, startling, argumentative energy of Paul; sometimes the fervor and solemnity of Peter; it was the majestic poetry of Isaiah, or the lyrical poetry of David; it was the simple and majestic narrative of Moses, or the sententious and royal wisdom of Solomon;—yes, it was all that; it was Peter; it was Isaiah; it was Matthew; it was John; it was Moses; but it was God!

"Are not these men who speak to us, all, Galileans? cried one, on the day of Pentecost. Yes, they are; but the word upon their lips comes from another country, it is from heaven. Hear it, for the tongues of fire have come down upon their heads, and it is God who speaks to you by their mouth."

"It is thus that the Father of mercies, in speaking in his prophets, has had not only to employ their manner as well as their voice, and their style as well as their pen, but also often to enlist in all their faculties of thought and feeling."

"This is the reason why the souls of the learned and the unlearned, who have long been nourished by it, equally hang upon it, just as those once did on the lips of Christ, who are mentioned by Luke. They all find it incomparable; sometimes powerful as the noise of mighty waters, sometimes amiable and sweet as the voice of the bride to her bridegroom; but always 'perfect, always restoring the soul, and making wise the simple.'

"If after reading other books, you feel religious wants, open the Bible; hear it. They are sometimes indeed the songs of angels, but of angels come down among the sons of Adam."

"They are the organs of the Most High; but they come to charm the heart of man and to move his conscience; in the cabin of the shepherd, as in the palace; in the garrets of the poor, as in the tents of the desert."

"The Bible, in fact, instructs all conditions; it brings on the stage the humble and the great; it reveals to them equally the love of God, and exposes in them the same miseries. It addresses children; and they are often children who there show us the way to heaven, and the greatness of the Lord. It addresses herdsmen; and they are often herdsmen who there speak and reveal to us the character of God. It speaks to kings and to scribes; and they are often kings and scribes who there teach us the miseries of man, humility, confession, and prayer. Domestic scenes, avowals of the conscience, secret effusions of prayer, travels, prophecies, revelations of the depths of the heart, the holy career of a child of God, weaknesses unveiled, falls, revivings, intimate experiences, parables, familiar letters, theological treatises, sacred commentaries on some ancient Scripture, national chronicles, military pageants, political censures, descriptions of God; portraits of angels, celestial visions, practical counsels, rules of life, solutions of cases of conscience, judgments of the Lord, sacred songs, predictions of the future, accounts of the days which preceded our creation, sublime odes, inimitable poetry; all this is found in turn; and all this is there exposed to our view, in a variety full of charm, and in a whole, whose majesty is captivating as that of a temple."

"But mark at the same time, the peculiar unity, and the numberless and profound harmonies in this immense variety! Under all these forms it is always the same truth; always man lost, and God the Saviour; always the first Adam with his race leaving Eden and losing life, and the second Adam with his people re-entering Paradise, and finding again the tree of life; always the same appeal in a thousand tones: 'O heart of man, return to thy God; for thy God pardons. Thou art in the abyss; come up from it; a Saviour has descended into it—he gives holiness and life!'

"Can a book at once so sublime and so simple, be the work of man? Inquired a too celebrated philosopher of the last century; and every page has answered, no, impossible; for, everywhere, through so many ages, and whichever of the sacred writers holds the pen, king or shepherd, scribe or fisherman, priest or publican, everywhere you recognize that the same author, at an interval of a thousand years, and that the same eternal Spirit has conceived and dictated everything; everywhere, in Babylon, as at Horeb, in Jerusalem, as in Athens, in Rome, as in Patmos, you find described the same God, the same world, the same men, the same angels, the same future, the same heaven. Everywhere, whether it be a historian or a poet who speaks to you; whether on the plains of the desert in the age of Pharaoh, or in the dungeon of the capitol, in the age of the Cæsars,—everywhere, in the world, the same ruin; in man, the same condemnation and impotence; in the angels, the same elevation, innocence, and charity; in heaven, the same purity and happiness, the same meeting together of truth and mercy, the same embrace of righteousness and peace; the same designs of a God who blots out iniquity, transgression, and sin, and who will by no means clear the guilty."—(To be continued.)

FOR SALE.—We have at the Chardon-st. Chapel a very good toned organ, and piano, which were connected with the chapel when we took it, which we will dispose of on reasonable terms.

* See on this subject the learned dissertation of Dr. Rudelbach; in which he establishes from history, the sound doctrines of inspiration as we have endeavored to establish them from the Scriptures.

The Signs of the Times.

A writer in the *Christian Review* argues the approach of the Millennium from the signs of the times. After defining his understanding of the Millennium to be a "universal diffusion of truth and holiness," he says:—

"Without stopping to argue any question in regard to the nature or duration of this period, we propose to show that the period predicted in the Bible, when the religion of Jesus shall have subverted all other systems, is at hand. The first grey dawn of the morning has already come. The approach of this period we wish to argue from the *Signs of the Times*."

"We are living in the midst of troubles. Portentous and fearful signs are abroad in the world. The wisest men ask, in wondering anxiety, 'What will the end of these things be?' Worldly wisdom is staggered at the aspect which society presents, and the minister of God, the statesman, and the warrior, can only exclaim, 'How inexplicable the darkness.' But comparing the voice of Inspiration with the testimony of passing events, the Christian can discern the dawn of a brighter and more glorious day. Standing on his watch-tower, and hearing from north and south, from east and west, the cry, echoing from the mountains, and ringing along the shores, 'Watchman, what of the night?' he can point to the fulfilling of the prophecies, and say, 'The morning cometh.'"

"A universal impression exists upon the minds of men, that wonderful and important events are about to transpire. This impression is found in different parts of the world, and is cherished by men entertaining different religious sentiments, and possessing different degrees of mental culture. True, it does not exist everywhere under the same features. In our own country, it embodied itself, some time since, in the delusion of 1843.* And those who did not embrace this delusion, or countenance its absurdity, were not free from the general impression, that an important era was at hand. And this impression still rests upon the minds of thousands."

"In Europe, the impression has assumed another form. The conviction has rested on the minds of the mass of the people, that all the governments of that continent are to be overturned, the thrones broken down, and the tokens of royalty to be scattered beneath the wheels of the car of revolution. Kings and beggars, tyrants and slaves, alike cherish this idea. It is this notion, which has been gathering strength for the few past years, and is now shaking Europe to its centre. The fearful riots and tumults there are the legitimate offspring of this impression, and all the armies and navies of the world will be unable to quench the flame which it has kindled."

"In Africa, and some of the darkest parts of Asia, this idea has assumed still another form. The people there have a distinct impression, that their systems of religion are to be subverted, and their long-established worship overthrown. Indeed, some of the heathen tribes have traditions which assert, that in about this age of the world, men from another country, with paler faces than theirs, will come and plant a new faith, before which their own will wither and die. By the darkened minds of the heathen, the new religion is expected, and thousands will welcome it with joy."

Under God, this impression has done much to open the way for the introduction of the Gospel. Our missionaries meet this impression almost everywhere. The heathen priests themselves know that pagan idolatry is reeling to its fall."

"The Jews, also, have an idea that their long expected Saviour will appear in the present age. This idea does not exist now as it has existed for ages past.—Many of them are assured, that if he does not soon come, he will never come. Their prophetic periods have run out. Their calculations will not carry the birth of the Messiah beyond the present age; and if he does not come shortly, it will follow to their minds that he has already come; consequently, they will look backward through the stream of ages to find the character most resembling 'him of whom Moses in the Law and prophets did write.' It is said that one of their most learned and influential Rabbis, has recently declared, that 'if his present views of the immediate appearing of 'the long expected' should prove incorrect, he should turn back and hail Jesus of Nazareth as the Shiloh of his nation."

"Whence do these impressions arise? By what circumstance, or combination of circumstances, have they been implanted in the minds of men so generally? We take the position, that this impression 'is a great shadow of a coming' event, the harbinger of a series of sublime and stirring events, the voice of one crying, 'Prepare ye the way of the Lord.'"

The writer then proceeds to enumerate the diffusion of knowledge, the discoveries in the arts and sciences, the convulsions and dissensions in the civil world, the commotions among the nations, the movements in various religious bodies, &c., without noticing any Scriptural evidences, all as indicating the near approach of the Millennium, by their separation of the good from the bad. He confesses that even among the evangelical denominations "Circumstances and opportunity only are wanting to develop in their bosoms the most alarming degeneracy." But he says:

"For ages past truth has been commingled, more or less with error. Satan's tares have grown up with the wheat, and true Christians have lived in visible and ecclesiastical fellowship with those who believe and disseminate, error. The Bible predicts a period in the history of the world, when error will be

separated from truth; when all that is pure in the church, will array itself against all that is corrupt in the world. The aspect of the religious world gives no uncertain intimation that that period has nearly come. The division has already commenced. We see it in the church of Rome herself. The controversy which is now going on between the papal court and the order of Jesuits seems to indicate that if there be anything of good in Romanism, it will be sifted out, and that awful form of iniquity will be destroyed by the brightness of the Saviour's coming. A like contest is going on in the Church of England and its branches—a contest between sin and holiness."

And he asks:

"What will be the result of these commotions in churches and in sects? The result predicted in the Bible, and described as the gathering of 'Gog and Magog.' This is Satan's last gasp for conquest in the world,—his last struggle against the powers of light."

It will thus be seen that now there is no controversy respecting the time when certain prophecies are to have their fulfillment. All are looking for the fulfillment of the same Scriptures at about this time. The dispute has respect to the nature of this fulfillment. How any can look for the tares and the wheat to be separated before the end of the world, when the SAVIOUR has said, 'Let both grow together till the harvest;' "the harvest is the end of the world;"—see Matt. 13,—we cannot understand."

To show the full force of the SAVIOUR's words, we quote the parable, with its divine explanation.

PARABLE.—Matt. 13:24-30.—"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man who sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way.—But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the harvesters, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

EXPLANATION.—Matt. 13:36-43.—"Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

If this is the period of the separation, how can we be anterior to the end of the world? So with the destruction of the man of sin by the brightness of CHRIST's coming, must not that be his actual coming? Compare 2 Thess. 2:8, with Daniel 7:21, 22.

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom."

What kingdom is this? Read Daniel 7:26, 27.

"But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

So, again, with "Satan's last gasp for conquest:" will not that continue till the mighty angel comes down to bind him? and does not that synchronize with the first resurrection? Read Rev. 20th chap.

SYLLOGISTICAL REASONING.—Many men have a syllogistical style of reasoning, which leads them to unsound conclusions, whenever either of their first two propositions is wrong. To those who do not understand the term, we would say, that a syllogism is a form of argument consisting of three propositions, of which the first two are called the premises, and the last the conclusion. In this form of reasoning, whenever the premises are true, the conclusion is always true, and the argument amounts to a demonstration. If either of the premises are false, the conclusion must be false.

Some reason like this.—Whatever the Bible does not approve, is wrong. The Bible says nothing in favor of annual Conferences. Therefore, annual Conferences are wrong.

In this case, if the premises are correct, the con-

clusion must be. But the premises cannot be correct when the syllogism can be reversed with equal propriety, or applied with equal force to any proposition which is admitted to be right. We will reverse this.

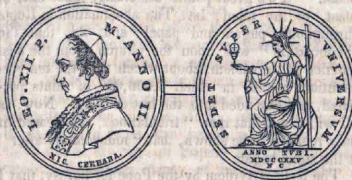
Whatever the Bible does not condemn is right. The Bible does not condemn annual Conferences.—Therefore, annual Conferences are right. It will readily be seen that neither of these syllogisms prove anything, from the fact, that the first proposition in each case is not true. It is not true, that whatever the Bible does not condemn is right; or that whatever it does not approve is wrong. This is easily shown:—It is right to publish a religious paper. The Bible does not approve of the publication of papers. Therefore, some things are right which the Bible does not approve. It is wrong to buy and sell human beings. The Bible does not condemn the selling of men. Therefore, some things are wrong which the Bible does not condemn.

We will now give a syllogism of our own. Whatever is in accordance with the spirit of the gospel, is right. Religious assemblies are in accordance with the spirit of the gospel. Therefore, religious assemblies are right. Whatever is not contrary to the spirit of the gospel is right. The publication of a religious paper is not opposed to the spirit of the gospel.—Therefore, the publication of a religious paper is right. In reasoning, we should study to reason logically.

The Woman in Purple.

Rev. 17, 3, 4.—"And I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication."

Mr. ELLIOTT, in his great work on the Apocalypse, applies this symbol of the woman to the Church of Rome. As an illustration of this, he gives the following copy of a Popish medal, struck by the authority of Pope Leo XII:—



In an ancient medal, Imperial Rome is also figured as a woman sitting on seven hills, and with her right hand also extended; but in that case, the right hand holds an image of Victory, not a cup; and her left a sword, not a cross. (Rasche, iv. 1144.) The contrast is striking. ELLIOTT says:—

"The Woman represented Rome in its character of the Papal See, and Mother Church of the apostate churches of Western Christendom; including, doubtless, as part and parcel of herself, the Ecclesiastical State, or Peter's Patrimony, in Italy, in the vast domains, convents, churches, and other property appertaining to the Papal Church elsewhere, both in Europe and over the world. Which premises, there seems nothing more needed, in order to the complete exposition of the vision, than the observations following:—

"1. That, as in the emblem the Beast's body both upheld, and was subject to, the Woman the rider, so the Empire, as a whole, with the power of its ten secular kingdoms and many peoples, upheld, and was also at the same time ruled by, Papal Rome, the Mother Church of Christendom: (not to add that the Pope too, for the time being, or Beast's ruling Head, fully concurred and took part in the same act; sustaining his Church upon the seven hills, even as one married to it, to use the phraseology of the Roman law; and gloriously up-bearing and exhibiting her, somewhat as the heathen Jove might be represented as carrying, or ridden by, his concubine.)

"2. That as the woman was here depicted before St. John under a double character, viz., as a harlot to the ten kings, and a vintner, or tavern-hostess, vending wines to the common people, (just according to the custom of earlier times, in which the harlot and the hostess of a tavern were characters frequently united;)* so the Church of Rome answered to the symbol in either point of view: interchanging mutual favors, such as might suit their respective characters, with the kings of anti-Christendom; and to the common people dealing out for sale the wine of the poison of her fornication, her indulgences, relics, transubstantiation-cup, as if the cup of salvation, &c., (see the Pope's own most illustrative medal pointing the application,) therewith drugging, and making them besotted and drunk."

"3. That with regard to the portraiture of the woman, 'robed in purple and scarlet, and adorned with gold, and precious stones, and pearls,' it is, as applied to the Romish Church, a picture characteristic and from the life; the dress specified being distinctively that of the Romish ecclesiastical dignitaries, and the ornaments those with which it has been bedecked beyond any church called Christian; nay, beyond any religious body and religion, probably, that has ever

* So Daubuz.—For example, the reader may remember disquisitions in vindication of the character of Rahab, founded on the frequent identity of the *παρθένος* and the *πορνεία*.

existed in the world:—not to add that even the very name on the harlot's forehead, *Mystery*, (a name allusive, evidently, to St. Paul's predicted *mystery of iniquity*.) was one, if we may repose credit in no vulgar authority, once written on the Pope's tiara; and the Apocalyptic title, 'Mother of harlots and of the abominations of the earth,' the very parody, if I may so say, of the title Rome arrogates to herself, 'Rome, Mother and Mistress.'

"4. That as to the Harlot's depicted drunkenness with the blood of the saints, its applicability to the Romish Church, throughout the latter half, at least, of its patron the Beast's 1260 predicted years of prospering, is written in deep-dyed characters on the page of history."

ANTIQUITIES.—Further evidence of an ancient race existing in America before the present Indian race, is found in the copper region of the West. A correspondent of the *Buffalo Express*, writing under date of June 14, from Ontonagon, Lake Superior, says:—

"Mr. Knapp, of the Vulcan Mining Company, has lately made some very singular discoveries here, in working one of the veins, which he lately found. He worked into an old cave which has been excavated centuries ago. This led them to look for other works of the same sort, and they have found a number of sinks in the earth, which they have traced a long distance. By digging into those sinks, they find them to have been made by the hand of man. It appears that the ancient miners went on a different principle from what they do at the present time. The greatest depth yet found in these holes is thirty feet—after getting down to a certain depth, they drifted along the vein, making an open-cut."

"These cuts have been filled nearly to a level by the accumulation of soil, and we find trees of the largest growth standing in this gutter; and also find that trees of a very large growth have grown up and died, and decayed many years since; in the same place there are now standing trees of over three hundred years' growth. Last week they dug down into a new place, and about twelve feet below the surface found a mass of copper that will weigh from eight to ten tons. This mass was buried in ashes, and it appears that they could not handle it, and had no means of cutting it, and probably built fire to melt or separate the rock from it, which might be done by heating, and then dashing on cold water. This piece of copper is as pure and clean as a new cent; the upper surface has been pounded clear and smooth."

"It appears that this mass of copper was taken from the bottom of a shaft, at the depth of about thirty feet. In sinking this shaft from where the mass now lies, they followed the course of the vein, which pitches considerably. This enabled them to raise it as far as the hole came up with a slant. At the bottom of the shaft they found skids of black oak, from eight to twelve inches in diameter—these sticks were charred through, as if burnt; they found large wooden wedges in the same situation. In this shaft they found a miner's gad and a narrow chisel, made of copper. I do not know whether these copper tools are tempered or not, but their make displays good workmanship."

"They have taken out more than a ton of cobblestones, which have been used as mallets. These stones were nearly round, with a score cut around the centre, and look as if this score was cut for the purpose of putting a withe round for a handle. The Chippewa Indians all say that this work was never done by Indians."

The *Williamsburg Gazette* justly complains of the practice of some of the New York papers, who have men in their offices to write letters dated "Paris," &c., and stuffing them with French phrases, instead of English terms, such, for instance, as *emerge*, instead of "movement," or "outbreak;" *espion*, for "spy;" &c. The editor says:—

"Now, if we had no correspondent terms in our language, we would say nothing in reference to Americans, who borrow from the French with so little remorse; but with the copiousness of our native tongue—a copiousness which rivals classic Greek—we can see no necessity for writing, in what Butler has properly termed, the 'pie-bald' style. Men of common sense are disgusted at the pedantry and silliness of these writers, and throw aside their articles with all possible dispatch. We have noticed, that when the foreign correspondent was a mere 'man of straw,' the editor, in his experiment on the gullibility of his readers, would lag in a large proportion of Gallic or German terms, one half of which would be spelt wrong, while a large portion of the ideas would be borrowed from some early book of travels. In palming off these counterfeit wares on the community, two or three New York editors are perfectly unrivalled."

It is well known that many letters palmed off, as from a foreign correspondent, are written at home.

THE TENT MEETING.—We commenced our meeting yesterday under favorable circumstances. We have six tents on the ground besides the big one, and a good representation of the friends of the cause. A good spirit prevails, and the prospects of doing good are encouraging. "God is with us." J. V. H. Camp Ground (Salem Point, Mass.), Aug. 15th, 1848.

TO CORRESPONDENTS.—WM. JOHNSON—The view you take respecting the seventh trumpet, has been presented so often, and so often refuted, that we do not think so long an article on that subject at this time would be read with any interest by our readers. You seem not to have noticed certain things, which require the resurrection to synchronize with that sounding.

* Men are prone thus to speak of a doctrine they despise. It remains to be seen which are the more "deluded," those who look for the personal, or those who look for the spiritual reign of Christ.—Ed. HER.

Correspondence.

Letter from Bro. I. E. Jones.

DEAR BRO. HIMES:—I have had several letters within the last six months proposing, in substance, the following question: "What reason have we to believe, that the darkening of the sun and moon, May 19th, 1870, were the signs predicted in Matt. 24:29?" Will you permit me to answer these inquiries through the "Herald?"

1. Although there may have been days as dark, and as supernaturally so as the one referred to above, they were not followed in order—within a generation—by the falling of the stars, in any way to mark them as the ones intended by the Saviour; while the darkness of 1870 was.

This argument, though brief, is every way satisfactory to my mind. To prove that any darkening of the sun is the one pointed to in the prediction of the Saviour, it must be shown that the moon was also darkened, and that the stars (the word signifies inferior stars, or meteors) fell in a supernatural manner. But no such events, in that order and time, ever followed any of the dark days referred to; therefore, those dark days were not the ones which the Saviour spoke of. But the moon was darkened, and the stars fell from heaven, in a supernatural manner, within a generation, commencing with May 19th, 1870; therefore, the darkening of the sun on that day, was the fulfilment of the prediction.

If there could be any doubt respecting the darkness of 1870, there can be no reasonable doubt respecting the falling of the stars in 1795, (described by Humboldt,) and in 1833-4, which most witnessed, the like of which—as Prof. Olmstead has justly said—"no other generation ever saw." If we strictly regard the order and time affixed to these phenomena by the Saviour, we cannot be mistaken. The darkening of the moon must follow that of the sun, and the falling of the stars must be subsequent to the darkening of the moon,—and all occur in one generation. These events have never occurred, in that order, nor in any way, in any one generation, previous to the present one; but in this generation they have: therefore, before this generation closes, we have strong reasons to believe, that we shall see the Son of Man coming in the clouds of heaven.

2d. In the parallel passage in Luke 21:25, 26, the Saviour speaks of great political events—"distress of nations with perplexity"—as following the falling of the stars. Now, who will doubt that this last sign is now in course of fulfilment? Within five months, twenty-two states in Germany, all Italy and France, have been revolutionized, and their capitals drenched in the blood of their own citizens! Who can doubt that "it is the day of the trumpet and alarm against all the fenced cities?" The heathen rage; the kingdoms are moved; soon Jehovah will utter his voice, and the earth will melt. (Psa. 46:6.) The London "Times" of last February says: "The whole earth is shaken." In March last, the N. Y. "Express" said: "Peace has fled the earth." The N. Y. "Herald" said: "The events of many centuries have been crowded into a single week; and yet, all this seems to be but the beginning of the end." Mr. Calhoun spoke thus in the U. S. Senate: "There lives not the man who can tell what a week may bring forth." These are but a few of the sayings of the great and wise of the world, many of whom, it is to be feared, are wondering only to perish. Soon "the kings and mighty men," with "bond-men," will bewail their fate together.

In Sumatra, Persia, the West Indies, Yucatan, Tahiti, Oregon, and along our Southern frontier, as well as in enlightened Europe, there has been a mighty uprising, and, as was recently remarked in an editorial of the New York "Sun," "Everything indicates not only an European war, but also a war of races."

I cannot help briefly adverting to the wisdom of God, in overruling the selfish designs of the men of this age for the special convenience and comfort of his little flock. In the exercise of their moral agency, and without any design to help the godly, they have established lines of steam packets, railroads, and electro-telegraphs, just in time to herald the last signs in the breaking up of the nations, as on the wings of lightning. O, the depth both of the wisdom and knowledge of God! Surely, "all things are yours."

3. The third reason, which is all-conclusive to my mind, is the interlink which the Saviour has given those signs with the great tribulation. The signs were to take place "immediately after the tribulation" of the (1260) days (by) the abomination of desolation spoken of by Daniel. (vs. 15, 21, 22, 29.) Of that abomination the Saviour says: "Whoso readeth let him understand;" which, being thrown in parenthetically, evidently marks it as of great importance in understanding the rest of the discourse,—as forming the key by which alone its mysteries can be reached. I marvel that expositors have paid so little attention to what the Saviour, in the most impressive language, has made of so much importance. If, therefore, we can clearly define that tribulation, we shall, at the same time, have determined, with equal clearness, when the signs must occur, or have occurred. To this point of inquiry we will now turn our attention.

By comparing Matt. 24:15 with Luke 21:20, we cannot be in doubt that the abomination was the Roman Empire; for what was the abomination in the one case, were the Roman armies in the other. By referring to Daniel, we find that in the two cases in which the revealing angel speaks to him of "the abomination that maketh desolate," the margin reads, "astonisheth." In the one case (chap. 11:31), the abomination is placed where the sanctuary of strength had been taken away, by those who had arms on their part. (Rome, overcome by the ten Gothic and Van-

dal kings, who afterwards exalted the Papacy there.) In the other instance (chap. 12:11), it is "set up," or exalted, having previously existed. I have been thus particular, because some think that "the abomination" could not exist till the Papacy arose. The whole Roman power was not only an "abomination of desolation," but "the abomination of desolation" of this whole prophecy, as I shall presently show.—"To set up," and "stand up," are phrases which the revealing angel uses throughout this prophecy in the sense of to EXALT. (See chap. 11th.) Rome, in her pagan form—though less desolating than in her other forms—put to death over 3,000,000 Christians! It only remains, then, to ascertain what most "astonished" Daniel of all he heard or saw, to demonstrate the "tribulation" in question. Let us now listen a moment to the Hebrew prophet, as he gives his expression of astonishment (7:15): "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me." His pious soul was rent with equal pain and astonishment at the unparalleled and hideous desolations by the fourth beast, representative of Rome. Then he would know the truth of that beast, exceeding dreadful, of his ten horns, of the little horn, &c. This is a clear case. Nowhere does he express astonishment compared with this; for this beast, which in v. 23 is said to be the fourth kingdom on earth, of all Daniel saw of beasts or kingdoms, was "exceeding dreadful and terrible,"—the whole of it—the ten horns being equally embraced in his inquiry as the little horn, and equally the little horn as the ten. Here we see the importance of the Saviour so expressly marking the abomination, because "immediately after the tribulation" it should produce, those signs should follow. Now, that "tribulation" was only what Daniel saw in vision; and that vision embraced, as we have seen, not only the beast originally, but the ten horns, and down even to the little horn. Here, although it began when "Jerusalem was encompassed with armies," it continued till the "days" limiting the tribulation expired. This was the view of Dr. Huss, of Prague, who was martyred at Constance. The "tribulation" was upon the "elect," but was shortened for their sakes. Not only was Rome the "abomination that astonisheth," or of astonishing desolation to Daniel and the saints, but we read in Rev. 13:3, that "all the world wondered after the beast." Two great points are clearly made out, at least, to my mind: 1st. The abomination is Rome throughout, pagan and papal; and, 2d, that the "tribulation" was upon the church, from the destruction of Jerusalem, about which time the ten persecutions began, in which 3,000,000 of saints perished, and extended into the last century. Now, as all will admit that that "tribulation" has ceased, it only remains to be shown, that "immediately after" it the signs began.

The last martyrdom by the Pope for heresy, that I have been able to find, was in 1776. Now, strike the difference between that date and 1870, when the sun and moon were darkened, and it will not exceed the bounds of "immediately," being less than four years. I think the Saviour purposely avoided to mention the aurora borealis mentioned by Joel, and the great earthquake mentioned by John, as preceding the darkening of the sun, (Joel 2:30, 31; Rev. 6:12,) that he might interlink the dark day unmistakably with that "great tribulation," which formed the greatest and most conspicuous link in the whole chain of prophecy; and one which, as we have seen, made far the deepest impression on Daniel's mind. Here we are fast anchored. It cannot be shown that any dark day, prior to that in 1870, "immediately" followed the "great tribulation" under "the abomination spoken of by Daniel." I have never found any other harmony of Daniel and the 24th of Matthew. But every one must examine it for himself. We shall soon know all of it. But whatever view has ever been taken by any expositor of this text, whether the destruction of Jerusalem, or the dark ages, "the tribulation" is past, and immediately after—within one generation—the whole series must be completed. To my mind, those signs as much demonstrate the immediate proximity of the Second Advent as do the miracles of the Saviour the divinity of the first.

"Day of judgment! day of wonders!
Hark! the trumpet's awful sound,—
Louder than a thousand thunders,
Shakes the vast creation round."

I have answered the inquiry at the head of this article to the best of my ability. And now, my dear brethren, one and all, allow me to ask you, with myself, a few questions. Are these startling, soul-thrilling, inexpressible and inconceivably sublime truths, truths to which all the saints in every age, through the long dreary past, have turned their eyes in affliction and death, awakening you to seek, with increasing earnestness and care, for that holiness without which no man can meet the Lord in peace? Does the world become only a thing of present convenience—like an old, worn-out suit, in which you are ashamed to appear, but must for the present, until you can obtain a new one? Have you contemplated the new earth and the New Jerusalem, until they have become as much realities in your ordinary thoughts, as London or Paris, or any city you have never seen? Do you, indifferent to the unbelief of the world around you, constantly gird up the loins of your mind, and watch and pray always, that you may escape the things which are coming on the earth so speedily, and be able to stand before the Son of Man? May the coming One enable you and the writer to answer these questions with satisfaction to ourselves. We have been walking by faith, but we shall soon by sight. The generation is almost passed; and there must be living witnesses of the first sign to see the Lord descend the skies.

I. E. JONES.

Brooklyn (N. Y.), Aug. 8th, 1848.

Letter from Bro. R. Hutchinson.

BRO. HIMES:—I value our Advent views more than I did a few months ago, and that by hearing on the opposite side.

My old fellow-laborer, Mr. Borland, has just commenced a course of sermons here on the "Millennium." I have listened to his introductory one.—Though Mr. B. is a man of some talent, yet I must say, that his reasoning was the weakest, and most contradictory, on this subject, I ever heard; or as another expressed it to me, "It is the silliest discourse to which I ever listened."

He took as his text Dan. 2:35—"The stone that smote the image became a great mountain, and filled the whole earth." He remarked that the Millennium is an important subject, and especially at this time; that it is near, and that the great events of our age have an important bearing on the introduction of the Millennial kingdom. He said that the Millennium is the subject of the text,—that the church will occupy an important part in bringing it about, and that, consequently, we ought to have right views of its nature. He understood the "stone" to be Jesus Christ,—that he smites the image in its feet by the gospel, and not by his personal coming in the judgment. He remarked, that we have not the idea in the Scriptures of the establishment of a kingdom in connection with the judgment. One might have thought that the dear man had never read Luke 19:11; 21:24-31, and 1 Tim. 4:1. He said that the time of the introduction of the "stone" forbids the idea of the kingdom being set up at the judgment. He took the ground, that the four kingdoms are the Babylonian, Medo-Persian, Grecian, and Roman powers. He said that "these kings" mean the four kingdoms, and not the ten divisions of the fourth, as some suppose. Here he had to confess that he had made a mistake (so that some beside Millerites have to confess mistakes) in his Pamphlet, (reviewed by "the boy,") in making the phrase, "these kings," to mean the ten kingdoms. However, he gave no new view in applying "these kings" to the four kingdoms mentioned in the previous context. This has been my idea for some years, and I gave it to Mr. Borland soon after he published his pamphlet. He might also have heard the same view from Bro. Litch at Derby Line. He objected to the *smiting* being at the judgment because there is not the idea in the Scriptures of Christ receiving a kingdom on the earth after his second coming. He also left the impression on the minds of his hearers, that we believe that the dominion of Christ, after the judgment, will be restricted to the land of Canaan; though we believe that when "the Lord my God shall come, and all the saints with thee," that "the Lord will be king over all the earth."

But, says he, take up the idea that the gospel is intended, and there is no difficulty. For proof that the kingdom was set up about the first advent, he referred to Mark 1:14; but he did not attempt to refute an explanation of it which he heard from me in Melbourne. He asks, Where are the four kingdoms? His idea was that they do not exist. A "Millerite Adventist" might have asked, Where were those four kingdoms at our Saviour's first advent, when Mr. B. says the kingdom was set up? Three of them were then as much gone as they are now, and the fourth had not passed into its divided state. He took the ground that the image is *ecclesiastical*, meaning the religion of the four kingdoms!! It is needful to resort to this "silly" position, in order to make the fifth kingdom to be the Church. He took the ground that Constantine in the West, and Licinius in the East, were the two "feet" of the image! And how do you think these feet were smitten? It would take more than a Yankee to guess. It was as follows: Constantine was a nominal Christian, Licinius was pagan. They were at war. Constantine had a dream: he saw a cross, with the inscription, "By this conquer." Accordingly, he went forth to war, having on the breasts of his soldiers the sign of the cross, and was victorious; thus nominal Christianity became the religion of the empire. Thus were the feet smitten! Thus was the kingdom of God set up; not, you perceive, by the gospel, but by the force of arms! This reminds me of what a minister, who believes in the conversion of the world, said, "What the gospel cannot do, the sword will." And how, think you, were both of these "feet,"—viz., Constantine and Licinius—smitten in these wars? Says Mr. B., the one was smitten in *mercy*, and the other in *judgment*!—the one by being *conqueror*, and the other by being *conquered*!!! This will be new light even to a Millerite. His hope realized in the conquests of Constantine! Really, it is hard to know whether to laugh or weep at such consummate nonsense. One thing I do know, that if our views of "the appearing and kingdom" were made up of such flimsy elements, I would not be identified with them another hour. And I was certainly impressed while Mr. B. was preaching that he did not feel comfortable, or satisfied with his own teachings. To those who allow the minister to think for them, I doubt not but his views were satisfactory; but to those who have learned to think for themselves, darkness appeared more visible, and thus were they confirmed in their own views of the coming and reign of Jesus Christ. Next Sabbath he takes up the 7th chapter of Daniel. I should like to be present, but duty calls me home.

The Advent brethren in Stanstead are in a good state, and are not to be moved away from the hope of the gospel. All things seem to work for their good. I met with them this evening at Bro. Foster's house, and my spirit was much refreshed with the warm prayers, and simple and enlightened testimonies.

Yours, waiting for the appearing and kingdom of Christ,

R. HUTCHINSON.

Stanstead (C. E.), Aug. 6th, 1848.

Letter from Bro. H. Heyes.

BE CIRCUMSPECT.—Fanaticism and formalism are extremes to be shunned and guarded against. Both are ensnaring, pernicious, destructive, and instrumental in Satan's hands for mischief. When zeal fires the spirit, the Evil One watches opportunity to feed it with his own fuel: and when formalism meets with connivance, the arch-deceiver would favor its adoption by his counsels of expediency, &c.

Harm has been done sometimes by the utterance of opinions and notions in our meetings; and by persons rising up to comment on something the minister has said, contrary to their individual views or feelings. This has, in some cases, to appearance, neutralized the preached word; and disputing and disgust have followed. Can we wonder that so little good is effected in places where such conduct is exhibited? It were well for some persons to ponder much, and test by the Scriptures what they have heard before speaking. Their objections may seem more foolish to others than to themselves. "Be not rash with thy mouth," (Eccl. 5:2,) is a scripture which has its place as well as others. These remarks are not designed for those who, believing the Scriptures militate with the views propounded, call our attention to, and reason from them. Let such be candidly heard, and mistakes shown in a scripture light. In our public meetings, there are frequently unconverted persons, strangers, and members of other churches. If, when a minister, having well studied his subject, concludes his discourse, one or more rise up and remark warmly on something uttered that did not suit them, what would strangers think? Need we be surprised if they said, These persons claim to have much understanding of the word of truth, but manifest very little! See how they disagree one with another! Again: Persons among us have recently been converted: they view us as Christians, and justly look for consistency; but they are babes in experience, and have a very limited stock of Biblical knowledge. Supposing some of these little ones, who believe in Jesus, should be offended, and turned out of the way of peace by our imprudences? What a thought!—Now, reader, take your Bible this moment, find Matt. 18th chapter, read carefully to verse 7th, and ask yourself if you are blameless of offence. Read still further, and think deeply of verse 10th; indeed, the chapter throughout is in point. These are the words of Christ, which shall abide in all their verity when heaven and earth pass. If our consciences accuse us of sin in these matters, let us deeply humble ourselves before the Lord, repent, and, receiving pardon, sin no more.

There is also an unnecessary mention of sacred names in prayers, sermons, exhortations, and common conversation. This, my brethren, ought not to be. God, Jesus, Lord, &c., are holy and revered names.

We must be circumspect as parents. Our children look for an illustration of Christianity in our words, our bearing, our actions: they may be taught good things; but unless they see the good things practised by the teachers, they will be more likely to do as we do than as we teach. As business men, sacrificing self, or family, or any other interest, to Christian principle. As Advent believers, evincing our sincerity by holy and wise living. As ministers, we may have made an impression upon individuals when speaking of our glorious hope, and the preparation to greet the Saviour at His coming; and soon afterwards, by a jest, or by frivolous talking, throw a stone of stumbling in their way. By a becoming seriousness in our whole deportment, we may water what we have planted, and it may grow and flourish. Col. 4:6 may be in place here.

Editors must be circumspect. The tone, the spirit, the matter of their papers should evidence that they have the head and heart qualifications for the responsible post they occupy; that they are full of the Holy Ghost, faith, and wisdom; men of integrity, guarding the truth against damage from subtle foes; and loving the praise of God above the praise of men.

Extracts from Letters.

From Westport (N. Y.), July 31st, 1848.

DEAR BRO. HIMES:—I have been for some time desirous to write you, but hitherto have not been able to do so. You may possibly remember seeing me at the Champlain camp-meeting. You may recollect your earnest love and zeal for me and others at the tent-meeting in Ferrisburgh, lest we should be *halled* from the living and working faith unto fables and notions, which are to no profit.

It is evident to me that your zeal for the cause of Christ has caused your present inability to travel and preach; but it is all right; for the same hand that has conducted you through so many severe trials, is now holding you back in the rear, as it were, so that others might step forward into the front ranks. It is the same with Bro. Hutchinson, Mansfield, and others, who have been so thoroughly engaged in fitting up others for the great wedding, that they need leisure. As for Bro. Miller, he has been a willing instrument in the hands of the Lord in holding forth the truth of His word to an ungenerous world, who have served him as they did his Master—for love, they returned ingratitude. But the Lord will soon give him his reward. Amen.

You will doubtless be glad to know how we are getting along here. We have no preaching, but we have praying without ceasing. A few of us meet on the Lord's-day to search the Scriptures, to exhort one another, and to pray and praise. Since reading the letter of Bro. Wilson, of Ohio, we are induced to think it a duty to add the duty of breaking of bread, a duty enjoined by the Lord upon his disciples, that they may keep in remembrance the sufferings of the Lord. Now, as we know nothing against the proceeding being a privilege, as well as a duty; and being desirous to avail ourselves of every Christian

grace, we lay the case before you, as you are an elder in the church of Christ, requesting you to give an answer soon.

T. DRAPER.

[We think it is your right and privilege to attend to the breaking of bread.—J. V. N.]

From New Albany (Pa.), July 30th, 1848.

BRO. HIMES:—I have been a reader of the "Advent Herald" for more than a year, and am now placed in a situation where I cannot get it to read; and I am so lost, that I am unable to bear the thought of being deprived of it any longer. I admire the spirit in which it is conducted, and approve of its freedom from sectarian bias. The children of God are my brothers and sisters, of whatever name or sect they may be.

I have been a believer in the Advent doctrine about twelve years; when I became convinced of the soon appearing of the Saviour, I did not know that any one else believed that it was nearer than one thousand years, until Bro. Miller's lectures fell into my hands, which astonished me very much. Since then I have become acquainted with many faithful souls, who are daily looking for the coming of our Lord and Saviour.

I feel to say to you, be faithful a few days longer, keep low in the valley of humiliation, and in a short time we shall be satisfied, for He will come, and we shall be like him. Many have been the afflictions through which I have passed, and in all of them I have found the promise of God fulfilled—"I will be with you in six troubles, and in the seventh I will not forsake you."

There has never been but one Advent lecture delivered in this place, and very little of any kind.—Should this meet the eye of any faithful minister of Christ, who is willing to spend and be spent in this cause, he will find a large field of labor in this section of country, and a hearty welcome at my home. Inquire for Zadock Corson.

B. LOOMIS.

From Ameliasburg (C. W.), Aug. 1st, 1848.

DEAR BRO. HIMES:—With others in Canada West, I have been much interested in reading the reports of the late Conferences held in New York, Boston, and Buffalo. The sentiment in one of them by a member,—that it was owing solely to the agency of God that he was yet a believer, is undisputedly the sentiment of hundreds who have like precious faith, and like sore trials through which to preserve it.

Permit me to express my testimony in favor of the "Herald," and of its management, from the first to the present time. Judging from its fruits, I have no doubt that God acknowledges and blesses it. Last year, by the blessing of God, I obtained for the "Herald" several subscribers, who, by its means, and by very little preaching, are strong in the love of the coming One. On my late tour to London District, I preached at nineteen places, where there are more or less Adventists, besides some new places. I never was more blessed in my own soul, and I trust the saints generally have felt that God was with us. A minister listened with much interest one Sabbath to two discourses on the visions of Daniel. I return my thanks to the brethren for their kindness. The Lord grant that we may go forward.

D. CAMPBELL.

From Thompsonville (Ct.), Aug. 7th, 1848.

DEAR BRO. HIMES:—I am glad to hear that your health is improving, and hope it will continue to improve until you shall be able to take the field again. O, how much judicious and faithful laborers are needed at this hour of peril and danger to feed the household of faith with "meat in due season."—There are some faithful ones in the field, who are doing all they can; would to God there were more.—There are many places that are not supplied with preaching but a very small part of the time, but who are able to sustain more, and should have it. O, Lord, send out faithful laborers into the vineyard.

I was with the brethren in this place yesterday. The brethren appeared to be comforted by the word spoken.

S. I. RONEY.

Obituary.

DIED, in Springfield, Vt., July 27th, Bro. LUTHER J. GOULD, aged 33 years. Bro. Gould embraced the Saviour at the age of twenty, since which time, his strict adherence to the principles of the gospel, the devotedness of his life to the cause of God, have evinced the truthfulness, the sincerity of his faith. As a Christian, his influence was salutary on the community in which he lived. He was one of the meek, and will, we trust, be among those who are to inherit the earth. When he heard the truth relative to the near coming and kingdom of Christ presented, he received it, and for the last five years has been a firm and decided Adventist. In his sickness, which was only of about a week's continuance, he was patient and resigned, either to live or die, according to the will of God. He conversed freely with those who visited him, exhorting such as were without hope to seek the Lord. He died full of blessedness and hope, happy in the Redeemer, to await the joyful sound of the last trump.

"Then burst the chains in sweet surprise,
And in my Saviour's image rise."

He looked forward to the coming of Christ as the time when he should receive his reward, and with all the redeemed, take possession of that inheritance into which sorrow, sighing, tears, and death can never enter. O, glorious thought, that these bodies, now sown in corruption, dishonor, and weakness, shall soon be returned, incorruptible, glorious, powerful,—bearing the image of the Lord from heaven. Bro. G. has left a wife, who sorrows not without hope, and one little son. God grant that they may be enabled, through grace, to look to and trust in Him who said to the father of the faithful, "Fear not; I am thy shield, and thy exceeding great reward."

A. SHERWIN.

Miscellaneous.

No Surrender.

Ever constant, ever true,
Let the word be—No surrender;
Boldly dare, and greatly do!
This shall bring us bravely through;
No surrender—No surrender!
And though Fortune's smiles be few,
Hope is always springing new,
Still inspiring me and you
With a magic—No surrender!
Nail the colors to the mast,
Shouting gladly, No surrender!
Troubles near are all but past—
Serve them as you did the last;
No surrender, No surrender!
Though the skies be overcast,
And upon the sleety blast
Disappointment gathers fast,
Beat them off with, No surrender!
Constant and courageous still,
Mind, the word is, No surrender;
Battle, though it be uphill,
Stagger not at seeming ill;
No surrender, No surrender!
Hope,—and thus your hope fulfil,—
There's a way when there's a will,
And the way all cares to kill
Is to give them—No surrender!

M. F. TUCKER.

THE BOOK OF BOOKS.

Prize, above every other book, the Volume of Inspiration. Independent of its unquestionable claim to the highest authority, it stands forth acknowledged by the strongest intellects, and revered by the holiest hearts, as the Book of books. For all that is venerable in antiquity, and beautiful in morals, and sublime in truth, it remains unrivalled. Its lessons are taught in the purest language, and its instructions suited to every circumstance of life. It is, at once, the foundation of history, the standard of morals, a book of biography, a volume of poetry, and the basis of all true philosophy. In it are hid all the treasures of wisdom and knowledge. "In comparison, Byron loses his fire, Milton his soarings, Gray his beauties, and Homer his grandeur and figures. No eye like rapt Isaiah's ever pierced the veil of the future; no tongue ever reasoned like sainted Job's; no poet ever sung like Israel's shepherd king, and God never made a wiser man than Solomon. The words of the Bible are pictures of immortality; dewdrops from the tree of knowledge; pearls from the river of life; and gems of celestial thought. As the moaning shell whispers of the sea, so the Bible breathes of love in heaven, the home of angels, and joys too pure to die." It is our guide to virtue and happiness; and by its holy teachings we may be made "wise unto salvation through faith which is in Christ Jesus." It is, in a word—

—The everlasting Monument
Of God to mortals, on whose front the beams
Flash glory breathing day—our lights ye are
To the dark bourne beyond; in you are sent
The types of Truths whose life is The To-Come;
In you soars up the Adam from the fall;
In you the Future as the Past is given—
E'en in our death ye bid us hail our birth—
Unfold these pages, and behold the Heaven,
Without one grave-stone left upon the earth!"

Chris. Chron.

UNIVERSALISM.

Interpreters observe, that the doctrine of Origen, touching the period of the torments of the damned, is here condemned; [referring to Heb. 6:2]; and indeed the primitive fathers, not Origen himself excepted, taught the contrary. "If we do not the will of Christ," says Clemens Romanus, "nothing will deliver us from eternal punishment." "The punishment of the damned," says Justin Martyr, "is endless punishment, and torment in eternal fire." In Theophilus it is "eternal punishment." Irenaeus, in his symbol of faith, makes this one article, "that God would send the ungodly and unjust into everlasting fire." Tertullian declares, "that all men are appointed to torment or refreshment, both eternal." And "if any man," says he, "thinks the wicked are to be consumed, and not punished, let him remember that hell-fire is styled eternal, because designed for eternal punishment; and their substance will remain forever, whose punishment doth so." St. Cyprian says, "The souls of the wicked are kept with their bodies, to be grieved with endless torments." Says Minutius, "There is no measure nor end of their torments." Lastly, Origen reckons this among the doctrines defined by the church: "That every soul, when it goes out of this world, shall either enjoy the inheritance of eternal life and bliss; or be delivered up to eternal fire and punishment, if its sin have deserved that state."—Whitby.

Nothing can be plainer than the fact, that Clemens Romanus, Barnabas, Ignatius, Polycarp, Justin Martyr, Theophilus, and Irenaeus, (fathers of the first two centuries,) believed and taught the doctrine of endless punishment.

In view of these facts, what shall we think of those who constantly affirm, that the only period in which Universalism flourished in its glory, was in the apostolic age?—Zion's Herald.

SOLENN SCENES THAT WILL COME.

The time is past, when you look back upon it, appears as if it were nothing; and you may believe from this, that the time which is to come, will come as quickly, and appear as little, and as unworthy to be suffered to tempt you away from eternity by its pleasures, which are but for a season, as the period

of your life which is already gone. The very moment of your final farewell, if you are not previously cut short by death, which is a very possible thing, that moment will come, and old age will come, and the last sickness will come, and the dying bed will come, and the last look you shall ever cast upon relations will come, and the agony of the parting breath will come, and the time that you will be stretched a lifeless corpse before your weeping relatives will come, and the coffin that is to inclose you will come, and that hour when the company assembles to carry you to the churchyard will come, and the throwing in of earth upon it, all—all will come on every living creature who now hears me. Yes, and the day of reckoning will come; and the appearance of the Son of God in heaven, and his holy angels around him, will come; and the appearance of every one of you before the judgment-seat will come; and the solemn passing of the sentence, which is to fix you for eternity, will come; and if you refuse to be reconciled to God in the name of Christ, now that he is beseeching you to repent; and if you refuse to return from the evil ways, and to be and to do what your Saviour requires you to be and to do, I must tell you what the sentence is, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." To-day, then, while it is called to-day, harden not your hearts, seeing that now is the only accepted time, that you can count upon, and that now is the day of salvation.—Dr. Chalmers.

THE TRUE CHURCH.

The Romanists have frequently put that sneering question, "Where were the Protestant Churches before the days of Luther?" We answer that the universal Romish Apostacy, like the darkness of Egypt, rendered the true Church invisible; but invisibility is not nullity. This apostacy was the true Church's winter—her long, dark, stormy winter. The powerful preaching of Luther, and other blessed reformers, acted on this dark and gross apostacy like thunder and lightning in dispersing the clouds! They were the blessed harbingers of spring to the churches of Christ. Under their preaching and writing the darkness rolled away like the midnight gloom before the rising sun! When this darkness was broken—when the murky, lurid clouds of Popish mysticism, superstition, and intolerable intolerance were scattered—when the winter was past, and "the rain was over and gone,"—and when the voice of the turtle was heard in the land, the soul-attracting voice of the pure gospel of Christ, it was then that "the flowers," the true saints, made their appearance upon the earth, though long concealed in invisibility by the hardness of the winter! It was then the voice of the singing of birds was heard, when they had escaped out of the cage of Popery into the spiritually elastic and glorious liberty of the sons of God! It was then that "the fig-tree," the true Church, "put forth her green figs," her new converts, and "the vines," the real though hidden followers of Christ, "gave a good smell, that is, put forth the fragrance of their heavenly graces all around."—Pres. Ad.

A CHILD'S THOUGHT OF BURIAL.

In the South Sea Islands, the child of one of the missionaries died. Its little brothers and sisters saw it buried, and wept bitterly when it was hid from their sight in the dark grave. Not long after, one more of their number sickened and died; and as the friends were about to take it away to the grave, one of the youngest, more used to the language of the islanders than to the English, cried out, "O, don't plant it—don't plant it!" She had seen them planting seeds, and she had seen her little brother covered up in the earth; and it was natural for her to speak of burying as planting, though she did not know how much beauty and force there were in the expression. It is the very language of inspiration. The resurrection of the dead is not even revealed or illustrated by any sweeter or more appropriate figure than the springing from the earth of the seed that was buried. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." As the sower goeth forth and scatters the precious seed, he is cheered with the hope that it will soon spring up in beauty, and reward him abundantly for his toil. So the parent who commits to the dust the precious form that he has loved, is cheered with the hope that it will spring up again in beauty, and shine in glory.

THE TRUTH.

In BABBAGE'S Bridgewater Treatise, occurs the following extract from the sermons of the late Archbishop of Dublin. It is well worth reading, as it enforces the sound doctrine that the truth should never be stifled, and least of all in the cause of religion; it cannot lead to evil, but must always lead to good.

"As we must not dare to withhold or disguise revealed religious truth, so we must dread the progress of no other truth. We must not imitate bigoted Romanists who imprisoned Galileo; and step forward, Bible in hand, (like the profane Israelites carrying the Ark of God into the field of battle,) to check the inquiries of the geologist, the astronomer, or the political economist, from an apprehension that the cause of religion can be endangered by them. Any theory, on whatever subject, that is really sound, can never be inimical to a religion founded on truth: and any that is unsound may be refuted by arguments drawn from observation and experiment, without calling in the aid of revelation. If we give away to a dread of danger from the inculcation of any scriptural doctrine, or from the progress of physical or moral science, we manifest a want of faith in God's power, or in his will to maintain his own cause. That we shall indeed best further his cause by fearless perseverance in an

open and straight course, I am fully persuaded; but it is not only when we perceive the mischiefs of falsehood and disguise, and the beneficial tendency of fairness and candor, that we are to be the followers of truth; the trial of our faith is when we cannot perceive this: and the part of a lover of truth is to follow her at all seeming hazards, after the example of Him who 'came into the world that he might bear witness to the truth.'"

HOW CAN YOU DO IT?

Editors of truth, whom we love, it is marvelous in our eyes. You believe, you know, that romance, this "light bread of the day," is doing a sweeping work, a death work, undermining your own foundations. Bunnay, good old Bunyan, is cast into the shade; Doddridge, Baxter, Martin, Gurney, Fletcher, Brainerd, also—the Bible dusted over; your own labors cramped and crippled; still you puff folly, fashion, sickly, sentimental, heart-sickening love ditties, and some things positively infidel! How can you do it? We beseech you, on our bended knee, stop this thing! Why speed the car of Satan? why lash his steeds? The very heavens are darkened, centre-tables are loaded with poison! Beloved, we still hope better things of you, though we thus speak. Are you willing that your little ones, those precious gifts of God, should sip at these sickly, poisonous fountains?—Where the golden rule?

Booksellers, also termed theological, one word, if you please, in meekness. Why circulate, for ready cash, froth, the scummings of the pit? Why scatter damnation in the path of the just? A single spark of the infidel and impure may kindle a flame that will burn to the lowest hell! even "seven times hotter than is wont." "Don't! don't!" False—you do! We can single out, and single out, on those shelves, books positively baneful, deleterious, which should be committed to the flames. For every book issued, God holds you responsible.—at his flaming bar the fearful harvest will be reaped!

Make a bonfire—consume the trash—burn every shade, every lineament satanic; scatter the ashes to the four winds. Pious booksellers, would you suffer a child of yours to drink in those dregs? And still you denounce the rumrunner, the man of blood.—Where is consistency? The body is but clay, the soul ceaseth not forever!—Golden Rule.

THE GREAT AMERICAN LAKES.

From a report of the Chief of the Topographical Bureau, we have the following official record of the depth, width, and aggregate extent of the great American Lakes.

The great Lakes of our country, which may justly be considered inland seas, and to which the inland commerce described in this report relates, are the following:—Champlain, Ontario, Erie, St. Clair, Superior, Huron, and Michigan. These lakes are of great depth, as well as of great extent. The entire line of lake coast embraces about 5000 miles, 2000 miles of which constitute the coasts of a foreign power.

Lake Champlain is 105 miles long; its greatest width is 12 miles; its average width, 8 miles.

Lake Ontario is 108 miles long; greatest width, 62 miles; average width, 40 miles.

Lake Erie is 240 miles long; greatest width, 57 miles; average width, 38 miles.

Lake St. Clair is 18 miles long; greatest width, 25 miles; average width, 12 miles.

Lake Huron is 370 miles long; greatest width (not including the extensive bay of Georgian, itself 120 miles long, and 45 wide) is 105 miles long; average width, 70 miles.

Lake Michigan is 340 miles long; greatest width, 83 miles; average width, 58 miles.

Lake Superior is 420 miles long; greatest width, 135 miles; average width, 100 miles.

Be True.—How stirring those words of old Geo. Herbert. "Lie not," neither to thyself, nor man, nor God. Let mouth and heart be one; beat and speak together; and make both felt in action. It is for cowards to lie. Lies are the offspring of fear, and slaves to it spit them forth amid the stormy workings of the soul in froth. How like a living thing this truth, as in a gem, shines out as George Herbert sang it two centuries ago:—

Lie not, but let thy heart be true to God;
Thy mouth to it, thy actions to them both.
Towards tell lies, and those that fear the rod;
The stormy working soul lies in froth.
DARE TO BE TRUE. Nothing can need a lie.
A fault, which needs it most, grows too thereby.

THE HABIT OF PRAYER.—The believer's character, I give myself unto prayer, shows that he is continually in the spirit of prayer. The lifting up of holy desires unto God, will only quicken us in the performance of the daily labors of our life. Such an habitually devout disposition of mind, the expression of which is sometimes called ejaculatory prayer, will make every action of life holy. We shall learn to do nothing without connecting it by prayer with the presence and glory of God. We shall see nothing, and hear nothing, without its raising our hearts unto him. What a spiritual life may the Christian, improving everything by prayer, lead! This will consecrate every field, and every word, and every dwelling-place, and turn an ordinary walk into a morning or evening sacrifice.—Bickersteth.

PROPHECIES.—Philip Olivarius, a monk of Orwal, in the year 1544 predicted, it is said, all the remarkable events of the present century. The following lines have long been current in Germany: "I would not be a king in 1848; I would not be a soldier in 1849; I would not be a grave-digger in 1850; but I would be whatever you please in 1851."—Western paper.

The question between Denmark and Schleswig-Holstein yet remains open, but hostilities are suspended.

THE subject of the following requests us to give it a place in the *Herald*:—

"Resolved, at a Quarterly Conference of the E. Church, on the Augusta Circuit, that Bro. Pike's license be renewed, upon condition that he pledge himself, henceforth, to the preacher in charge, to break off all association and connection with the persons who are not recognized by any religious society, who, while professedly lecturing upon the Second Advent, are striving to destroy the peace and unity of our societies."

A young son of Mr. Devoys, of South Boston, died last week from the effects of fly poison, which he drank two days before.

Two whales were taken off St. George, Me., 40 feet long, and one at Monhegan Island.

On Thursday morning, the 10th, the wife of Mr. Daniel Howes, a cooper, of the town of Westminister, Mass., after eating her bread and giving directions about dinner, went out to the barn and hung herself with a quilt. When found, her feet rested upon the floor, and she was quite warm, but life was extinct. She was aged about 63 years, and for several years had been in poor health.

James Bird, a Massachusetts volunteer, attempted suicide at New Orleans, La.

d | the earth, which are regarded by us as premonitory signs of the Kingdom of God and personal reign of Christ, we have concluded to make another public effort in the fear of God, by holding a Camp meeting at Bergen Neck, New Jersey, on the farm of Bro. David

H. Beck, 404—each \$2—N. I. Post, 378; S. Robinson, 396—each
 E. E. T. Bussell, 445; R. V. Lyon, on acc't—each \$5.

R. Mather, 891; J. Carr, 331; 541 cs. — M. Shewen, 562.
8/10s. 5 cs. each. — R. Rumblo, 381. 541 cs. in full. — J. Green, 562.
— \$1.50 A. P. Meers, 404. — \$2.50 P. G. Gerard, 435.
At Matthews, 404; R. Bentley, 323; L. Russ, 404; J. Browe, 562.
At Matthews, 404; J. D. Fuller, 404; J. D. Fuller, 404.
I. Collins, 504; J. D. Fuller, 404; R. Squires, 404; S. Thurlow, 404.
J. Webster, 404; A. Loomis, 373; L. R. Parker, 411; B. N. Neff, 404.
com, 373; S. H. Stanley, 373; L. R. Parker, 411; B. N. Neff, 404.
com, 373; S. H. Stanley, 373; L. R. Parker, 411; B. N. Neff, 404.
4; J. Brittingham, 404; J. V. Pinto (see tracts, to No. 1, Stewart
can be sent; H. Buckley, 430; J. Blackman, 404; J. H. Hines, 404.
C. Chandler, 393; C. Hatch, 404; W. W. Shaw, 414; J. R. Jackson,
404; A. Andrews, 373; L. Baker, 404; C. Norton, 373; T. G. Love,
Clifford, 404; J. Seabury, 393; J. Wright, 373; A. Matteson, 391.
H. Beck, 404; A. A. Havens, 404; G. Gladen, 373; S. Simpson, 404.
H. Beck, 404; each 5 cs. — J. V. Lyon, on acc't. — 384 cs. —



Luke 9:28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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The Mother's Faith.

Cried a pale one, Give me joy:
I have borne a cherub boy.
Borne a boy? The world is full,
Cramped its game of push and pull;
You have given that cherub life
For a gambler's race of strife.
If his heart be large and tender,
Sedgely will his means be slender:
Everlasting duns will push him,
Poverty will cramp and crush him.
If his heart be small and stony,
It will canker with his money:
Hast will gnaw it through and through,
Care will vex it black and blue;
And the wretch, O hapless mother,
In his wealth will starve and smother!

Cried the mother: God is living,
Just the boon is of his giving;
I will trust Him that the boy,
Living, shall be full of joy.
Truth and justice—self-denial—
Shall prepare him for the trial
Into which he must be hurled,
Or a scuffling, brutal world.
Watch with his opening soul,
Kindling with the living coal—
Love to God and love to man—
Working out his Master's plan.
Who shall say this boy of mine
Shall not as an angel shine?
Winning to the heavenly state
Hearts now filled with strife and hate;
Calling down that better day,
When the good will bear the sway,
And the brutal sink away?
Cess'd she, and her deep blue eye
Flash'd the glories of the sky.
From her faith not to be driven,
With a love to angels given,
Kiss'd she then that gift of heaven.

Eliza Wright.

Apocalyptic Sketches.

BY REV. JOHN CUMMING, D. D.

THE SIGNS OF THE SECOND ADVENT.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16:15.

(Continued from our last.)

Now having gone thus far in stating the nature of the Millennium, I know that many questions will be asked, as these questions have been asked before, and to which no answers are given in Scripture, and to which I profess to be able and willing to give none. If it be asked, What shall be the nature of the personal manifestation of the Lord of Glory? Shall we see the traces of the nails in his hands? Shall we see the mark of the crown of thorns about his brow? Where will he be enthroned? In what portion of the earth will he be seen? To such questions Scripture has given no answer; and where God's word is silent it is not for me to speak. Again, the question will be asked, What will be the nature of the resurrection body of the saints? What will be its employments, its characteristics? and a thousand kindred questions, to which the Bible gives no reply, and to which I can give none. I look for no sensuous Millennium. On the contrary, I would not have a Millennium without Christ, but rather Christ without a Millennium. The believer's safety is in Christ, the believer's heaven is in Christ, and wherever Christ is, in the firmament above, or in the earth below, it matters not,—there I desire to be, and there perfect happiness will be. But I believe it will be upon earth. I believe that we shall enjoy a felicity, and a glory, and a peace on this orb, renovated and restored, which poet's imagination never dreamed of, and which painter's pencil never attempted to embody. I believe that the groans of this wearied world shall cease. I believe that the *miserere* that has risen a perpetual minor from its inhabitants shall be stilled forever. I believe that it shall cease to be an aceldama of the living, or a charnel house of the dead. I believe that the simoon shall no more sweep its soil; that the lightning's flash shall no more rend its trees. I believe that the earth shall put off its ashen garments, and doff its raiment of sackcloth; and creation cast aside from its

eyes the dark shroud of sorrow that has dimmed them; and we shall see amid the glorious Apocalypse, the sun that shall rise to set no more. "Come, Lord Jesus, even so, come quickly!" I believe that our poets shall lay aside their mourning garments, and put on their priestly robes; and philosophy shall be the handmaid ministering at the altar of the Gospel; and all literature, and all science, and all knowledge, shall become instinct with glorious inspiration, and shall blend their voices in deep-toned and perpetual harmony, "Blessing, and glory, and honor, and thanksgiving unto God, and to the Lamb who was slain, forever and ever."

But I dwell too much on scenes on which imagination would love to expatiate—scenes, my dear friends, which, if we had before our eyes more continually, would make all that is in the world grow very pale and dim. A man that can anticipate a crown in glory, would see very little charm in a crown on earth. That man who has not an acre below, but who has an inheritance incorruptible in reversion, would have little desire for the lands and houses of this world. Just as the sun shining on the brightest fire puts that fire out, so a handful of the beams that shine from the central sun of that millennial morn would extinguish all that dazzles men's eyes and charms men's minds, and rivets man as a slave and a drudge to a miserable and a dying world.

But I pass on to notice the signs of his advent. I will quote first a very few texts which allude to it. First, his advent is attended with "times of refreshing from the presence of the Lord;" secondly, with "the time of the restitution of all things." The appearing of Christ is called, "the revelation of Christ;" "looking for that blessed hope, the glorious appearing of our great God and Saviour." In Matt. 24:30, "And they shall see the Son of Man coming in the clouds of heaven with power and great glory." In 2 Thess. 1:7, S., "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God." In Acts 1:11, "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." In Mark 13:35, "Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping." In 1 Thess. 5:2, "The day of the Lord cometh as a thief in the night:" i. e., unexpectedly, suddenly. Matt. 24:27, "For as the lightning cometh out of the east, and shineth even unto the west,"—the lightning gives no premonition of its approach,—so shall also the coming of the Son of Man be. And what shall take place when he comes? "In that day the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." In 1 Thess. 4:16, 17, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." Can there be plainer language than that of Isa. 24:23, "The Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Dan. 7:14, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Then we read what the character of the

saints is in reference to it—"waiting for that blessed hope;" "waiting for the coming of the Lord." The Lord Jesus promises that we shall reign with him—that we "shall appear with him in glory." No sooner had Jesus left the earth at the ascension, than the cry was instantly raised, "Come, Lord Jesus." The bride is not satisfied with the home and the fortune; it is for the bridegroom that she longs. No substitute can satisfy the church. He only can who is her Lord. A paradise without the tree of life would have no attraction. The Millennium without Christ, a millennium of glory and beauty without Christ, would have no charm for a Christian. It would be like a tune without a key-note—it would be tangled harmony—it would be intolerable discord. It is a personal Christ in which the believer trusts below: it is for a personal Christ that the believer looks above. Faith rests not upon a dogma, even justification by faith: it rests upon the living personal Christ, the Lord our Righteousness. Hope expects not a mere Millennium—it expects the Lord of the Millennium. The disciple who wrote the Apocalypse, and who leaned upon the Saviour's bosom, and he was not sensual nor carnal at the instant that the Saviour said, "Behold, I come quickly," added the deep-toned Amen, which rose from the very depth of his soul, "Even so, come, Lord Jesus, come quickly." And, my dear friends, the night cometh first, and then the morn. I have told you that I see the shadows of a dark night already forecast upon the world—dark and ominous shadows creeping, like birds of night, from every point of the horizon, all giving tokens of an approaching storm that will rend and split Europe in fragments. We may very speedily have to witness men's souls looking with fear for the things that are coming upon the earth; and thinking men, like Arnold and others, who did not study prophecy, but who looked at facts, phenomena, and science, have their hearts, as I shall show by a quotation by and by, fainting because of what they saw coming upon the world. But the darkest night has its morn. The cloud that is blackest has a rainbow gilding it. That night shall pass away, before the rise of a glorious sun; and the instant that sun rises on a benighted world, the morn of the millennial day shall overspread the earth with a new and glorious aurora—a zone of bright splendor—an atmosphere of beauty unparalleled.

Let us now notice some of the strong points which indicate the approach of that period. I described, in the course of a recent lecture, the unclean spirits that go out to deceive the nations of the earth under the sixth vial; and I showed you, by incontestable proofs, that those unclean spirits are at work in the midst of our people. The first, I showed you, was Infidelity—the spirit of the dragon. I told you that it consisted not simply in antagonism to Christianity, but that it consisted, likewise, in the absence of Christianity. I believe that one half of the professors of the Gospel are nothing better than practical infidels. My dear friends, if our hearts had God's light in them, the very statement of the Gospel would persuade us to embrace it. I need no evidence of the corruption, the desperate corruption of man's nature, but just this, that he can hear truths that electrify the redeemed in glory, for one sound of which the lost in hell would give a thousand worlds, and you have no sooner heard them, than you go forth, one to his farm, and another to his field, and another to his merchandise, and live with all their responsibility—for of that you cannot divest yourselves—but without one portion of their holiness, their loyalty, and their peace. And we are told that the last age will be characterized by selfishness; and this is a predomi-

nant characteristic of the present state of our world. Let any man take his station on any of our great thoroughfares, as, for instance, near St. Paul's, and let him look along the living mass that pours down Cheapside; it seems as if every man was so absorbed in himself, that if the man who went before him fell, he would just make him a stepping-stone from which he may take a greater leap that he may the sooner reach the Exchange. So truly selfish does human nature show itself—so selfish has human nature become! What do you give for the cause of Christ? What do you give? You give, perhaps, some £10 a year for wine and spirits, both, probably, useless. You give for other luxuries and gratifications of sense other £10 a year. What do you give to the cause of Christ?—a guinea subscription, and you think you have thus acquitted yourself of all responsibility before God. What a contrast to those in that day "who rejoiced that they were counted worthy to suffer for his name's sake," and gave up riches and home, and all that they had as the choicest gifts they could lay upon the altar of their Lord. But we are told that this should be a characteristic of the last days: hear what men shall be, and let the people of London sit for the contrast. Hear the inspired sketch, look to the living men, and see if there is not a perfect coincidence. In the last days, men shall be, first, "lovers of their own selves;" secondly, "covetous;" thirdly, "boasters;" fourthly, "proud;" fifthly, "blasphemers;" sixthly, "disobedient to parents;" that beautiful, musical sound, father, is being banished from England's homes, and that horrible importation from France, "our governor," is being substituted in its place. Men shall be "unthankful," what evidence of this in our churches, in our Exchange, in the streets of our city! "unholy, without natural affection."

An awful and terrible characteristic of those days, is the increase and spread of Popery. If I look around me, I see on every side Popery, pluming its wings, and that great religious maniac, for that is his true name, who has reigned at Rome for eighteen centuries, whose lunacy and madness the Apostle foresaw, when he says, "the mystery of iniquity doth already work," putting forth new and too successful efforts. His madness rose to such a height, that the kings and sovereigns of the earth conspired together to drag him from his throne for the sake of their own safety. England had felt him to be so intolerable a curse that she raised walls high and thick between herself and all contact and communion with him. This maniac has now made honest Englishmen believe that he is a liberal Pontiff; that he is anxious for liberty and freedom, and all good things; but you may depend upon it, it is but the cunning of the maniac, seeking to find scope for the development of his terrible passions. See whether I am a prophet of truth or a prophet of error, when I state that that power, so unsuspected by the generous and open, and unsuspecting hearts of Britons, will yet obtain a grasp of our country so strong and so terrible, that the throne and the altar will rock and reel beneath it; and you will mourn the day when you despised the predictions of the prophet, and trusted to the conclusions of the "march of intellect" of the philosophers and savans of the day.

I need not give you proofs of the spread of that terrible system. I can only say that its basilisk eye is riveted on all that is dear and precious to us. Tractarianism is just the smoke that arises from it, and conceals from the eyes of the masses the unclean locusts of the spiritual Egypt. I believe that these Tractarians are just the back-woodsmen of Popery—its pioneers, making room for it—caterers to

the Pope; some of them his acknowledged servants. And there is no class or description of his janissaries on whom Pope Pius IX. looks with more consummate complacency than on those who sign nobly Protestant articles, and at the same time preach thoroughly Popish doctrine; who take bread left for Protestant ends, and eat it, while they propagate the very errors against which they have solemnly sworn to protest.

I see, then, in the spread of Popery, and in the spread of that which I have called Popery without a Pope, the evidence that we are at the close of the sixth vial, or passing from under it to the seventh, and that the Lord is at hand. I may mention another characteristic of these latter times, that is—and I wish to state it without expressing any particle of political preference—that is, the utter dislocation of parties: there is no such thing as party now. The old names that used to be the watchwords of the different parties in the state are no more. It seems as if some explosive force had entered the hearts of all political parties, and split them into a thousand splinters. What does this indicate? It is a law in nature, that when a disintegration of particles has taken place, it is always preparatory to new combinations. The same law holds good in morals, and in politics; it seems as if when all parties are thus dislocated and disintegrated and broken up, it is the preparation for that tremendous conspiracy against God and against man, which is the perfect and full development of Antichrist, on whom the judgments of God shall descend, and who shall be cast, with all that bear his mark, into the lake that burneth forever and ever. There is just one thing on which almost all statesmen of the present day are agreed—they differ on almost every topic but this, viz., that the chains wound around the Romish priesthood shall be taken off. I am not in favor of penalties in these matters, if it be possible to dispense with them; but, is it not fair, when great statesmen are convinced that the time is come for removing from the statute book all restrictions of the church of Rome, that we should ask for at least a recognition of our generosity by requesting the Pope to remove all pains, and curses, and penalties against us, from his statute book? In vain we ask them to do so? Pius IX. boasts of his liberality, and calls upon us to remove all pains and penalties that were directed against him for our defense; but he tells you he would as soon remove from the Vatican itself as remove from his statute book one exterminating bull, or expunge one decree that consigns us, from our queen, upon her throne, to the meanest of her subjects, to destruction of soul and body, in time, and in eternity, because of our opposition to him, and our refusal to submit to his authority; and yet strange it is that we should expect any other treatment.—(To be continued.)

The Apostles a Spectacle to Angels.

BY CHARLOTTE ELIZABETH.

It is a remarkable circumstance, that whereas we do not read of any visible interposition of angels in the affairs of men, as ministering spirits, until after the call of Abraham, and the promise to him of Christ as his seed, or, to the very last, with the single exception of Cornelius the centurion, all to whom we are told they appeared in that capacity, were of Abraham's race. We are fully assured, that to every child of God they render the same offices of love and care as to the ancient people of the Lord; but, together with the Jewish dispensation, under which we include the Church of the circumcision in Judea, up to the final scattering of the people, ended the personal intercourse of angels with the children of men in the flesh; and those concerning whom we are now to speak were Jews.

When our Lord was about to ascend into heaven; his disciples, true to their national feelings and scriptural expectations, asked him, "Lord, wilt thou at this time restore again the kingdom unto Israel?" But that period was yet far distant, and he answered them, "It is not for you to know the times or the seasons which my Father hath put in his own power." Acts 1:6, 7. It was enough that the promise had been given, and that the restoration of the kingdom of Israel was sure; but a militant, not a triumphant church, was that of which they were to be constituted pillars; and they must sow in tears, in humiliations, persecutions, afflictions, and distresses, the great harvest to be reaped when the King should come, and all his saints with him, to that restored kingdom.

The Lord was parted from them; a cloud

received him up out of their sight; but they were loath to believe he was indeed gone.—They seemed to have expected that he would no longer delay his great consummation, but fulfil now his own and his Father's repeated promise; and the ascension of their Lord left them very desolate, disappointed, perhaps shaken in faith. "They looked steadfastly toward heaven as he went up;" and from the context we may infer, that their feeling was one of dread and dismay. Can he have forsaken us? Will he not even now relent, and return and finish the mighty work? or can it be that we have suffered so many things in vain, and are now left to mourn a hope that has mocked us? must we take up the language of Jeremiah, and say, "O, the hope of Israel, the Saviour thereof, why shouldst thou be as a stranger in the land, and as a wayfaring man, that turneth aside to tarry for the night? Why shouldst thou be as a man astonished, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not." Jer. 14:8, 9. That their secret thoughts were of this complexion, we have every reason to suppose from what follows: "And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10, 11. To gaze after their Lord, to keep their eyes fixed on the spot whither He, their only help in time, their only hope in eternity, was gone, and to contemplate the pathway by which He, their forerunner, had even then entered beyond the veil, to appear in the presence of God for them, was surely natural and seemly; but their feeling was so far tinged with dismay and doubt, as to call forth the gentle remonstrance of these two angels, who lingered behind their fellows to bear a message of consolation to the perplexed disciples, that should be for the encouragement of the Church until the Lord come.

After this we have many instances of the care and diligence with which the angels fulfilled their ministry to the church in Jerusalem. When the apostles, by their preaching and miracles, had so roused the indignation of the high priest and the Sadducees, that they laid hands on them, and put them in the common prison, "the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." Acts 5:19, 20. This deliverance was wrought in so quiet a manner, that no one was aware of it until the next day: the doors were shut, and the keepers standing before them when the officers came who were sent to bring their prisoners before their cruel and unjust judges. Yet even this marked deliverance had no effect on the hardened opposers of God's word; all, save Gamaliel, were disposed to slay them; and when, by God's providence, that was overruled, they were beaten and threatened, and commanded to speak no more in the name of Jesus. In the beautiful narrative of Stephen, no mention is made of angelic ministry, although we cannot doubt that they surrounded on all sides the heavenward steps of the protomartyr; but in the persecution that followed his death, we find them actively employed in aiding the spread of the gospel. "The angel of the Lord spake unto Philip, saying, Arise and go toward the south, unto the way that goeth down from Jerusalem unto Gaza which is desert." Acts 8:26. This embassy was for the conversion of the Ethiopian, who was evidently a proselyte to Judaism; but soon another Gentile was to be brought into the fold, a Pagan, and one holding a command that would, of necessity, often render him liable to act as an enemy against the Lord's people. He was, however, a sincere believer in God, as the creator and preserver of men; and He who has said, "Unto him that hath it shall be given, and he shall have more abundantly," was now to be revealed to him, as the Redeemer, the merits of whose all-sufficient sacrifice rendered the prayers and alms of the devout Roman officer acceptable before God. Being in Cesarea, "he saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him he was afraid, and said, What is it, Lord? and he said unto him, thy prayers and thy alms are come up for a memorial before God. And now send men to Joppa, and call for one Simeon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do." Acts 10:3-6.—

Thus, by angelic ministry, were the Gentiles first called into a participation with the children of Israel in the rich blessings and privileges of the Gospel.

It is indeed customary to date that event from the visit of the eastern wise men to Bethlehem; but concerning them, Scripture tells us nothing; and it is quite as probable, that they were descendants from some of the scattered tribes as that they were of Gentile origin.—Respecting Cornelius, no doubt exists: the summons sent to Peter by the angel's direction, was the immediate cause of breaking down the middle wall of partition; God showed that unto the Gentiles, too, he had granted repentance unto life; salvation was of the Jews; but through their mercy all nations of the world, "all the families of the earth," were to obtain mercy. Henceforth it was seen, that in Christ Jesus, neither circumcision availeth anything, nor uncircumcision.

Cornelius, in relating to Peter the cause of his sending for him, says, "A man stood before me in bright clothing." Some supernatural radiancy surrounded the celestial messenger, that even in the light of midday so shone as to make the bold soldier afraid. It is a strange and sad proof of our conscious impurity, that it makes us shrink back from what is glorious and lovely, as though it could have no fellowship with us, but must regard us with displeasure. Such was not man's nature when God originally created him; such it will not be when, being saved by faith, he has attained to the resurrection, and put on the glorified body that claims an equality with the angels in heaven.

The next appearance of one of these ministering spirits is on an occasion of great interest. James, the brother of John, had been slain with the sword, and Herod perceiving it pleased the Jews, then, alas! given over to a reprobate mind, proceeded to take Peter also. The experience which they already had of the Apostle's marvelous escapes from persecuting hands, seems to have rendered them very cautious, for no fewer than four quarters of Roman warriors were considered a sufficient guard for this poor, fettered Galilean fisherman. But all the power of Rome, in that her proudest day, was of no avail against the mighty weapon wielded on the prisoner's behalf; for "prayer was made without ceasing of the Church unto God for him." "And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison." Acts 12:5, 6. The two soldiers, it would seem, were asleep, as well as their captive; and the fetters that bound him were so secured to them that he could not possibly have moved from his place without rousing them. "And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel, but thought he saw a vision.—When they were past the first and second wards, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel and hath delivered me out of the hands of Herod, and from all the expectation of the people of the Jews." Acts 12:7-11. The power of the angelic deliverer in this instance, is very strikingly set forth; and the tangibility of the whole event is directly opposed to a mere vision.—The angel smote Peter on the side to rouse him from sleep; and though the unlocking of the fetters from his hands, and of the great gate of the prison, seems to have been an act of God's sovereign will, without any instrumentality, it is impossible to regard the angel, in this case, as a mere seeming, an incorporeal essence, not seen by the bodily, but the mental or spiritual eyes of the Apostle.

Not long after this, vengeance overtook the cruel tyrant, who had hoped to glut his own and the people's thirst for blood by slaying Peter. We read "Upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave

not God glory: and he was eaten of worms, and gave up the ghost." Acts 25:21-23.—Probably the same angel who delivered Peter, might be commissioned to execute this punishment on the persecutor of the Church; but by whatever hand the judgment came, it was a solemn warning to men; and seeing how the angels rendered praise to the Most High, in the hearing of John, for the appropriateness of his retributive visitation, we may well believe that every spectacle of chastisement inflicted on sinners is a call for renewed thankfulness and praise on the part of the angels who have been kept faithful to their heavenly King, while others fell into guilt and terrible condemnation.—"By the Church," they learn a vast deal that redounds to the glory of God, and to their own encouragement in the path of obedience.—When Paul, oppressed by the multitude of trials, wrote those words to the arrogant Church of Corinth, puffed up with their gifts—"I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men: we are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised; even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our hands: being reviled we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day," (1 Cor. 4:9-13),—when he wrote these words, he described the means by which God was at that time instructing, not only the world and the Church, but the angels in heaven.

The spectacle of such sufferings, combined with such constancy, patience, zeal, and love, was redounding to the glory of God, who, out of the pitiable weakness of frail and fallen humanity, made strong his servants, and provided that his Son, who had been "seen of angels," should be so effectually "preached to the Gentiles," that he was believed on in the world. His manifold wisdom was made known even to the principalities of heaven, by rendering the most foolish thing of earth sufficient to baffle all the cunning, and to tread under foot all the powers of hell. Angelic ministry was indeed sometimes employed, as if to remind the suffering disciples, how much sympathy existed towards them in the unseen world, when often on earth no man stood by them; but in general, the Lord wrought towards them and in them of his own sovereign, direct power; while the angelic host looked on and adored his condescending mercy to the children of the dust.

We have one more instance on record of the actual appearance of an angel to the favored Apostle of the Gentiles; and that is on an occasion of peril so wild, and destitution so entire, that imagination can scarcely picture anything beyond it. Paul, having escaped the hands of the Jews at Jerusalem, and endured an imprisonment of more than two years at Cesarea, was at length shipped for Italy, that he might, as the Lord had shown him in a vision, bear witness of Him in Rome also. A tedious voyage, the latter part of which was undertaken against the prophetic warning of Paul, brought them at length into the most imminent danger: they were tossed helplessly on a tempestuous sea, in a great storm of such long continuance, that for fourteen days the mariners had not even found time or spirits to eat, and all were reduced to utter despair, the prisoner Paul stood forth, and after gently rebuking them for despising his former caution, went on, "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee; wherefore, sirs, be of good cheer: for I believe God that it shall be even as it was told me." Acts 27:22-25.

With the narrative of this gracious deliverance, and Paul's subsequent abode at Rome, a chained and guarded captive, the inspired history of the early church concludes. Very shortly after this its first age, corruptions crept in, and men were so ready to forge the seal of God's authority for their own vain imaginings, that in the absence of the original stamp, we have no warrant for giving credence to any recorded interposition from above. Such may have been vouchsafed; but if we cannot now invalidate, neither can we authenticate it, and we leave off where the Lord saw good close to the testimony of what is past; we have only to notice what is yet to come.

"It is too late."

BY REV. DR. HUMPHREY.

On the day that Louis Philippe abdicated the throne of France in favor of his grandson, the Duchess of Orleans, mother of the infant Prince, entered the Chamber of Deputies, leading him by the hand, that as the heir apparent, he might be proclaimed King of the French by the representatives of that great nation, in the room of the repudiated monarch. It was an awful moment, big not only with the destinies of the reigning family, but of thirty-five millions of people. All eyes were fixed upon Odillon Barrot, as he rose slowly from his seat, ascended the tribune, and moved that the young Count of Paris, then and there present, be proclaimed King, in the room of his grandfather. Every sound was hushed. Men held their breath. It was as if the heart of an empire had ceased to beat. The question was about to be put, when a single voice from the gallery broke the silence—"It is too late!"

Never did a more thrilling and potent exclamation burst from mortal lips. It smote the ear of the Duchess as the death-knell of her house. Great confusion ensued, and she was glad to escape with her son through one of the back doors of the Chamber. *It was too late.* Had the motion in favor of the heir apparent been made a day, or even a few hours earlier, it might have prevailed. But the time was gone by. *It was too late!* the throne was irrecoverably lost. This is but a single example among a thousand of delay. Many a throne has in like manner been lost.

But our purpose is not to dilate upon examples like these. Those ominous words in the French Chamber, *It is too late!* apply to losses continually incurred, which are infinitely greater than those of any dethroned or expectant monarch. The value of a thousand earthly kingdoms bears no proportion to the worth of the human soul. For the soul, there is a day of grace, and there is a day of final retribution. While mercy pleads and waits, the sinner may repent and be saved; but by and by, perhaps the next hour, *it will be too late.* On this point the Bible abounds with examples and illustrations, which were "written for our learning, on whom the ends of the world are come." One of the most striking of these is in the twelfth chapter of Hebrews. "Looking diligently," warns the Apostle, "lest any fail of the grace of God; lest there be any fornicator or profane person, as Esau, who, for one morsel of meat, sold his birthright. For ye know, that afterward, when he would have inherited the blessing, he was rejected, for he found no place for repentance, though he sought it carefully with tears." *It was too late.* And as it was too late for Esau, so would it soon be for them, if they continued to "reject the great salvation." To the same purpose is that awful communication in the first chapter of Proverbs. We have room for only a part of it. "Because I have called and ye refused. Then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me. They would none of my counsel, they despised all my reproof. Therefore shall they eat of the fruit of their own ways, they shall be filled with their own devices." They might have hearkened, they might have been saved, but now *it was too late.* They had heard and slighted the last call of mercy, and nothing remained to them but "a certain fearful looking for of wrath and fiery indignation."

So again; in the twenty-fifth chapter of Matthew we read, "And at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him. And they that were ready went in with him to the marriage, and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not." No pleadings now could open the door. *It was too late.*

We often hear it said, that while life lasts it is never too late for a sinner to repent, and in one sense it is true. If he would truly repent and believe on the Lord Jesus Christ, in the last mortal hour, he would be saved. But will he? How small, have we reason to fear, is the number of such. The day of grace may close even before the wicked man dies; it certainly does where the unpardonable sin is committed, and who can tell how long before? Be it a few years, or but a few days, *it is then too late.* And if the Saviour were to speak by an audible voice from heaven in a thousand dying chambers, who can tell in how many of them he would say, "These all might have been saved, but *it is too late.* When I called, they refused, and now there is no place for repentance." The

rich voluptuary, who had a little before spurned Lazarus from his presence, would have given all his banquets, and purple, and fine linen, for "a drop of water to cool his tongue," but *it was too late.* The horrors of a guilty conscience drove Judas back to the Temple with his thirty pieces of silver, crying, "I have betrayed the innocent blood," but *it was too late.* The Saviour had said, "Good were it for that man if he had never been born," and he went away in black despair, and hanged himself. Voltaire, and Thomas Paine, and other blasphemers would, some, or all of them, have given kingdoms in their last hours for the Christian's hope, but *it was too late.* They had "treasured up wrath against the day of wrath, and the revelation of the righteous judgment of God." How many such, according to the most authentic testimony, have gone shuddering and shrieking out of the world, to meet their final doom?

The King of the Sandwich Islands, who promised the missionaries that in five years he would break off from his debaucheries, and attend to their instructions, died in less than two; and what hope could they have of him. He had fixed his time, but before it half expired he was in eternity. *It was too late.* And so it will be with all impenitent hearers of the gospel who put off their preparation to "a more convenient season," and do not live to see it. They will bewail their stupid procrastination when *it is too late.* The young Duke of Bordeaux lost only a temporary crown. *They will lose that "crown of glory which fadeth not away."*

Reader, reader, whosoever thou art, yet in thy sins, there is no time to be lost. The arrows of death are flying thick. The young, as well as the old, are falling. If thou dost not repent, a voice from the other world, *It is too late, too late, too late!* will ere long seal thine everlasting doom.—N. Y. Evangelist.

The First Fast, and First Thanksgiving Day in Massachusetts.

BY REV. J. ALDEN, D. D.

It is known to many of my readers that it is customary for the Governor of Massachusetts to appoint in each year, a day of fasting and a day of thanksgiving. Fast day now commonly comes in April, and thanksgiving day in November. In most of the other states a day of thanksgiving is appointed—in but few of them a day of fasting and prayer.

I propose now to give you an account of the first fast day that was held in New England. It was in the year 1623. Our pilgrim fathers, you know, landed at Plymouth near the close of the year 1620. They suffered the severest hardships, so that during the first six months one half the little company was consigned to the grave. Their sufferings were far from being over, when the return of the third spring after their arrival called them to prepare their ground, and to plant their corn. The following is an account of their situation at that time; it was written by their excellent Governor, William Bradford:—

"But by the time our corn is planted, our victuals are spent; not knowing at night where to have a bit in the morning, and have neither bread nor corn for three or four months together, yet bear our wants with cheerfulness, and rest on Providence. Having but one boat left, we divide the men into several companies, six or seven, in each, who take their turns to go out with a net and fish, and return not till they get some, though they be five or six days out, knowing there is nothing at home, and to return empty would be a great discouragement. When they stay out very long, or get but little, the rest go a digging shell-fish."

It was thus, you see, pretty hard times with them. Of course they looked forward with great interest to their corn crop. They were not likely to have any bread from planting till harvest time; but a great drought came on soon after planting. For more than six weeks not a drop of rain fell; the corn did not grow, and did not promise "to yield at all," says Winslow, "both blade and stalk hanging the head, and changing the color in such a manner, as we judged it utterly dead. Our beans, also, ran not up according to their wonted manner, but stood at a stay, many being parched away, as though they had been scorched before the fire. Now were our hopes overthrown, and we discouraged, our joy turned into mourning."

To add to their discouragements, the ship which they expected would bring their provisions from England did not arrive. Signs of a wreck were seen on the coast, and they concluded it was the wreck of the vessel that was to bring them aid; so that all their hopes seemed

to be cut off. "The most courageous," says Winslow, "were now discouraged because God, who had hitherto been our only shield and supporter, now seemed in his anger to arm himself against us. And who is there can withstand the fierceness of his wrath?"

Amid these discouraging circumstances, what did they do? Not only did every good man examine himself, and humble himself before God, but by public authority a day was set apart for fasting, humiliation, and prayer. They felt the extremity of their need; they must perish, and the settlement come to an end, if God did not interpose.

The morning of the appointed day was without a cloud; there was not the slightest appearance of rain. For aught that appeared, "the drought was as like to continue as ever it was." And yet, before the close of their public services, the clouds gathered on all sides, and there was the promise of abundance of rain. It is true that their public exercises were not so short as they are now in our day, for they continued some eight or nine hours.

The next morning the rain came, and to use the language of one of their number, "distilled such soft, sweet, and moderate showers of rain, continuing some fourteen days, and mixed with such seasonable weather, as made it difficult to say whether our withered corn or drooping affections were most quickened or revived; such was the bounty and goodness of our God."

One of the Indians was in the town, and asked what the meeting meant, seeing it was only three days since the Sabbath. When he was told what was the object of their meeting together, and saw the effects which so soon followed, he greatly admired the goodness of God in sending so speedy and so favorable an answer to their prayers.

Soon after the fast, Capt. Standish, who had been sent eastward to purchase provisions, returned with a supply, and they very soon afterwards heard that the vessel which was to bring them aid, and which they had given up for lost, was safe, and very soon might be expected. After having received so many signs of God's favor, they "thought it would be great ingratitude, if secretly we should smother up the same, or content ourselves with private thanksgiving for that which, by private prayer could not be obtained." So they appointed a day of public thanksgiving, when they returned "glory, honor, and praise, with all thankfulness," to God. This was the first thanksgiving that was held in New England. It was not kept in feasting and excess, but in exercises befitting the occasion.

It has sometimes been said, that the first thanksgiving was held by the Pilgrims in the year 1621, after they had harvested their corn. It is true that they had then a day of rejoicing, but they did not call it a day of thanksgiving, nor was it attended with any peculiar religious exercises. The following is an account of that day, taken from a letter written by Edward Winslow to a friend in England:—

"Our harvest has been gotten in. Our Governor, (Bradford,) sent four men on fowling, so that we might, after a special manner, rejoice together, after we had gathered the fruit of our labors. They four in one day killed as much fowl, as with a little help beside, served the company almost a week; at which time, amongst other recreations, we exercised our arms, many of the Indians coming among us, and among the rest, their greatest king, Massasoit, with some ninety men, whom for three days we entertained and feasted. And they went out and killed five deer, which they brought to the plantation, and bestowed upon our Governor, and upon the Captain and others."

This was a harvest festival, not a day of thanksgiving. When our fathers set apart a day for religious exercises, they did not spend it in recreation and amusements, as some of their descendants are accustomed to do. They deemed it right sometimes to indulge in recreation, but they did not call it rendering thanks to God.—N. Y. Evangelist.

Secret Prayer.

Secret prayer is not the hypocrite's delight. He can find no solid satisfaction in such exercises. He loves to pray where others may notice his devotions, and commend him; and he has his reward. Matt. 6:5. The Scriptures record nothing of Saul, and Judas, Demas, and Simon Magus, that affords the slightest evidence of their having addicted themselves to secret prayer. The Scribes and Pharisees assumed the garb of exterior sanctity, but we never read of their retiring to a solitary place

to pray. A good name among men is more valued by a hypocrite, than a good life or a good conscience. Under some temporary alarm, he may cry aloud upon his bed, or seek relief on his knees in retirement. But, "Will he delight himself in the Almighty? will he *always* call upon God?" Job 27:10. If the cause be removed the effect will cease. When his fears have subsided, and his spirits are tranquilized, he will discontinue the practice, laying aside his private prayer as an irksome task. Secret duties are not his ordinary work. Self is the oil of his lamp;—worldly interests and the plaudits of men nourish its flame. If these are wanting, its brilliancy declines; and, as his hopes of these fail, its light gradually, or instantly expires. "Can the rush grow up without mire? Can the flag grow without water? Whilst it is yet in its greenness, and not cut down, it withereth before any other herb. So are the paths of all that forget God; and the hypocrite's hope shall perish." Job 8:11-13.

But he does not "forget God, who perseveres in the duties of the closet." God is the object, and his glory the end, of his secret devotions. He retires from the observations of men to "give unto the Lord the glory due unto his name, (and to) worship the Lord in the beauty of holiness." Ps. 29:2. He is not satisfied with a mere external performance of his duty. He examines his motives, scrutinizes the workings of his heart, and afterwards reviews the whole transaction. "I call to remembrance my song in the night; I commune with mine own heart; my spirit made diligent search." Ps. 78:6. Not so the hypocrite. "Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance," Eph. 6:18, is not his practice. He has ever at hand some excuse for the neglect of private prayer. Though he squanders perhaps every day more than an hour of his time in frivolous conversation or unnecessary visitings, he can persuade himself that his engagements are so many and so urgent, that he has no time for retiring to his closet without neglecting his worldly business, in which he must be diligent from a regard to the divine precept, (Rom. 12:11,) and for his family's sake. Or, should his conscience testify that he has time sufficient, another circumstance will furnish him with an excuse, the want of a convenient place. Oh, let it ever be remembered, that the most illustrious example we have of diligence and perseverance in this sacred duty, namely, Christ Jesus, was pressed for time more than any man, through a multiplicity of other engagements; so much so, that at times he "had no leisure so much as to eat." Mark 6:31.—And as to place, "The foxes have holes, and the birds of the air have nests, but the Son of Man (had) not where to lay his head." Matt. 8:20. Yet, by rising early, and by late retiring to rest, (compare Mark 1:35, with Luke 6:12,) he found sufficient time; and in the open air, on a mountain, or in a garden, a convenient place for pouring out his soul to God.—The hypocrite wants a heart for it, more than he wants sufficient time, or a convenient place. However regular he may be in attendance on public prayer, he does not *love* private, and, therefore does not habituate himself to the practice of it. But he it is who *loves* to pray secretly, and values such exercises for the effect they have on him in humbling the soul, mortifying pride, debasing self, weaning the heart from the world, imbibing sin, rendering the mind more spiritual, and exalting the Saviour in the affections;—who habituates himself to, and perseveres in the practice of, secret prayer. And a diligent and conscientious continuing in such well-doing, most assuredly affords a decisive evidence of sincerity.—Hannah More.

EXPECT AN ANSWER TO YOUR PRAYER.—"I will make an altar (said the venerable patriarch Jacob) unto God, who answered me in the day of my distress, and was with me in the way which I went." Gen. 35:3. He expected the blessing which he asked of the Lord, and in the dispensations of Providence towards him he received the answer to his prayer.

God is faithful, who hath promised. He saith, concerning every one who "hath set his love upon" him, "He shall call upon me, and I will answer him, I will be with him in trouble; I will deliver him and honor him." Ps. 91:14, 15. His promises are evidently designed to direct us in our supplications, and to excite in us an expectation of their fulfilment. And what is prayer but the offering up of the desires of the heart for some good thing, which the Lord hath directly or indirectly promised in his holy word to bestow? The very act itself implies that a

blessing may be vouchsafed, in answer to our petitions; and his promises assure us there will; though the time and manner are reserved to himself: and he knows best what will suit us, and the best possible time of bestowing it.—Therefore he who obeys the divine precepts heartily, pleads the promises in prayer perseveringly, waits their fulfilment patiently, and is content if God be glorified, though himself be not gratified, may confidently expect seasonable and suitable answers to all the prayers he offers in sincerity at a throne of grace, in the name of Jesus.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUGUST 26, 1848.

Prof. Gaussen on Inspiration.

(Continued.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16, 17.

2. The next objection noticed is, that a verbal exactness in the inspiration of the words of the original text would be of little use, so long as most people are dependent on uninspired translations. We would like to present his answer in full, but cannot. He says:—

"The divine word, which the Bible reveals to us, passes through four successive forms, before arriving to us in a translation. It was first, from all eternity, in the mind of God. Then he placed it in the mind of man. Then, under the operation of the Holy Spirit, and by a mysterious translation from the mind of the prophet into the moulds and symbols of an articulate language, it there assumed the form of words. Finally, when it had undergone this first translation, as important as inexplicable, man re-produced and transferred it by a new translation, in copying it from one human language into another. Of these four operations, the first three are divine; the fourth alone is human and fallible. Will any one say, because it is human, the divinity of the other three is to us a matter of indifference?"

"A consideration full of force, and which will make us feel more sensibly still, the immense difference between the sacred writers and their translators; is that, whereas, the thought of God passed like a flash of lightning from heaven across the mind of the prophet; whereas, this thought can no more be found any where upon the earth, except in the rapid expression which was then given it by the prophet; whereas, if he has spoken badly, you know not where to look for his prototype, than in that you may find the thought of God in its purity; whereas, if he erred, his error is forever irreparable, it must endure longer than the heaven and the earth, it has stained remedilessly the eternal Book, and no human being can correct it:—it is totally otherwise with the translations. They, on the contrary, have always there, by their side, the divine text, to be corrected and re-corrected from this eternal type, until they shall become entirely conformed to it. The inspired word does not leave us; we have not to go and seek for it in the third heavens; it is still here upon the earth, such as God primitively dictated it. You may then study it for ages, to submit to its unchangeable truth the human work of our translation. You can to-day correct the versions of Osterwald and Martin, after a hundred and thirty years, by bringing them more rigidly to their infallible standard; after three hundred and seventeen years, you may correct the work of Luther; after fourteen hundred and forty years, that of Jerome. The phraseology of God remaining always there, before our human versions, such as God himself dictated it, in Hebrew or in Greek, in the day of the revelation; and, our dictionaries in your hand, you can return there and examine, from age to age, the infallible expression which he was pleased to give to his divine thought, until you are assured that the language of the moderns has truly received the exact impression of it, and has given you, for your use, the most faithful fac simile of it. Say no more, then; of what use is a divine revelation to me, if I must use a human translation? If you wanted a bust of Napoleon, would you say to the sculptor, of what use is it to me that your model has been moulded at St. Helena, upon the very face of Bonaparte; since, after all, it will be but your copy?"

"If I believe that God has not entirely dictated it; if, on the contrary, I am to believe that human infirmity may have had its part in the text of the Bible, where shall I stop in my supposition of errors? I do not know. The apostles were ignorant, I must say; they were unlettered; they were Jews; they had popular prejudices; they judaized; they platonized; I know not where to stop. I should begin with Locke, and I should finish with Strauss. I should first deny the personality of Satan, as a Rabbinical prejudice; and I should finish by denying that of Christ as another prejudice."

3. The third objection noticed is, the employment

of the Septuagint—an uninspired translation, quoted by the writers of the New Testament. Prof. GAUSSEN shows that the apostles only quoted from the Septuagint when it gave the sense of the Hebrew. In other cases, they translated from the original Hebrew, or paraphrased it. HORNE counts "eighty-eight verbal quotations conformed to the Alexandrian version: sixty-four others borrowed from it, but with some variation; thirty-seven which adopt its meaning, but change the language; sixteen, which translate the Hebrew more accurately; and twenty-four, in which the sacred writers have paraphrased the Old Testament, in order to make the sense in which they quoted the passage more obvious. These numerical data are sufficient to show the independence exercised by the Holy Spirit, when he would quote from the Old Testament, to write the New."

4. A fourth objection noticed is, the different readings in ancient MSS. of the original text.

"Of what advantage," would the objector have said to us, "can the assurance be, that eighteen hundred years ago the primitive text was dictated by God, if I have no more the certain assurance that the manuscripts of our libraries present it to me now in its purity? and if it be true (as we are assured) that the variations of these manuscripts are at least thirty thousand?"

"Such was the ancient objection; it was specious; but in our day it is recognized by all who have investigated it, to be but a vain pretext. The Rationalists themselves have avowed that it can no longer be urged, and that it must be renounced."

"The Lord has miraculously watched over his word. Facts have shown it."

"In constituting for its depositories first, the Jewish, then the Christian church, his providence must have exercised its vigilance, that by this means the oracles of God should be faithfully transmitted to us. It has done so; and to secure this result it has employed divers causes, of which we shall hereafter have occasion to speak. Recent scientific researches have placed this fact in a strong light. Herculean labors have been pursued during the last century, (especially in the last half, as well as during the present century,) to re-unite all the readings, or variations, which could be furnished by the detailed examination of the manuscripts of the Holy Scripture preserved in the several libraries of Europe; by the study of the oldest versions; by a comparison of the innumerable quotations of the sacred books in all the writings of the Christian fathers;—and this immense labor has exhibited a result admirable for its insignificance; imposing, shall I say, by its diminitiveness."

"As to the Old Testament, the indefatigable investigations and the four folios of Father Houbigant, the thirty years' labor of John Henry Michaelis; above all, the great critical Bible, and the ten years' study of the famous Kennicott, (upon his five hundred and eighty-one Hebrew manuscripts,) and, finally, the collation of the six hundred and eighty manuscripts of Professor Rossi:—as to the New Testament, the not less gigantic investigations of Mill, Bengel, Wetstein, and Griesbach, (into the three hundred and thirty-five manuscripts of the gospels alone,) the later researches of Nolan, Matthei, Lawrence, and Hug; above all, those of Scholz, (with his six hundred and seventy-four manuscripts of the gospels, his two hundred of the Acts, his two hundred and fifty-six of Paul's epistles, his ninety-three of the Apocalypse, without counting his fifty-three *Lectonaria*); all these prodigious labors have established, in a manner so convincing, the astonishing preservation of this text, although copied so many times, (in Hebrew, during thirty-three centuries, and in Greek, during eighteen centuries,) that the hopes of the enemies of religion from this quarter have been overthrown; and that, as Michaelis remarks, 'they have thenceforward ceased to hope anything from these critical researches, at first earnestly recommended by them, because from them they expected discoveries which no one has made.' The learned Rationalist, Eichhorn, himself also acknowledges, that the different readings of the Hebrew manuscripts collated by Kennicott, offer scarcely sufficient compensation for the labor they have cost. But these very failures, and this absence of discoveries, have been, for the church of God, a precious discovery. She looked for it; but she rejoices to owe it to the very labors of her enemies, and to the labors which they designed for the overthrow of her faith. 'In truth,' says a learned man of our day, 'if we except these brilliant negative conclusions to which they have come, the direct result obtained by so many lives of men consumed in these immense researches, appears to be a nullity; and we might say, that time, talent, and science, have been foolishly spent in arriving there.' But, we repeat, this result is immense by its nothingness, and almighty in its impotence. When we reflect that the Bible has been copied during three thousand years, as no book of human composition has ever been, nor ever will be; that it has undergone all the catastrophes and all the captivities of Israel; that it has been transported for seventy years into Babylon; that it has seen itself so often persecuted, or forgotten, or interdicted, or burned, from the days of the Philistines to those of the Seleucids; when we recollect, that since the days of our Saviour, it has had to traverse the first three centuries of imperial persecutions, when they threw to the wild beasts the men that were convicted of possessing the sacred books; then the seventh, eighth, and ninth centuries, when false books, false legends, and false decretals were everywhere multiplied; the tenth century, when so few men could read, even among the princes; the twelfth, thirteenth, and fourteenth centuries, when the use of the Scriptures in the language of the people was punished with death; when they mutilated the books

of the old fathers; when they retrenched and falsified so many ancient traditions, and the very acts of emperors, and those of councils; then we understand how necessary it has been that the providence of God should always have held its powerful hand outstretched for the preservation of all the writings in their purity."

"Now, although all the libraries containing ancient copies of the sacred books have been called to testify; although the elucidations given by the fathers of all ages have been studied; although the Arabic, Syriac, Latin, Armenian, and Ethiopic versions have been collated; although all the manuscripts of all countries and ages, from the third to the sixteenth century, have been collected and examined a thousand times, by innumerable critics, who sought with ardor, and as the recompense and glory of their fatiguing vigils, some new text; although the learned men, not satisfied with the libraries of the West, have visited those of Russia, and carried their researches even to the convents of Mount Athos, of Asiatic Turkey, and of Egypt, to search there for new copies of the sacred text;—they have discovered nothing," says a learned writer, already quoted, "not even a solitary reading which could cast doubt upon any passage before considered certain. All the variations, almost without exception, leave untouched the essential thoughts of each phrase, and affect only points of secondary importance, such as the insertion or omission of an article or a conjunction, the position of an adjective before or after a substantive, the greater or less exactness of a grammatical construction."

"Do we ask for a standard for the Old Testament? The famous Indian manuscript, recently deposited in the library of Cambridge, [England,] may furnish an example. It is now about thirty three years since the pious and learned Claudius Buchanan, in visiting the western peninsula of India, saw in the hands of the black Jews of Malabar (believed to be the remnants of the tribes scattered at Nebuchadnezzar's first invasion) an immense scroll, composed of thirty-seven skins, dyed red; forty-eight feet long, twenty-two inches wide, and which, in its perfect condition, must have been ninety English feet long. The Holy Scriptures had been copied on it by different hands. There were left a hundred and seventeen columns of beautiful writing; and nothing was wanting but Leviticus, and a part of Deuteronomy. Buchanan procured this ancient and precious monument, which had been used in the worship of the synagogue, and he has recently deposited it in the Cambridge library. There are features which give satisfactory evidence that it was not a copy of a copy brought there by European Jews. Now Mr. Yeates has recently examined with great attention, and has taken the pains to compare it, word for word, letter for letter, with our Hebrew edition of Van der Hooght. He has published the result of these researches. And what has he found? Even this; that there do not exist between the text of India and that of the West, more than forty petty differences, of which not one is sufficiently serious to make the slightest change in the meaning and in the interpretation of our ancient text; and that these forty differences consist in the addition or retrenchment of an (1) i, or a (1) v, letters, whose presence or absence in Hebrew cannot change the power of a word. We know that the Masons, or teachers of tradition among the Jews, were men whose whole profession consisted in copying the Scriptures; we know how far these men, learned in minutiae, carried their respect for the letter; and when we read the rules of their profession, we understand the use which the providence of God, who had confided his oracles to the Jewish people, made of their reverence, of their rigor, and even of their superstition. They counted, in each book, the number of the verses, that of the words, that of the letters; they would have said to you, for example, that the letter A recurs forty-two thousand three hundred and seventy-seven times in the Bible; the letter B, thirty-eight thousand two hundred and eighteen times, and so of the rest; they would have scrupled to change the situation of a letter evidently misplaced; they would merely have advised you of it in the margin, and have supposed that some mystery was connected with it; they could have told you the middle of the Pentateuch, and the middle letter of each of the books that compose it; they would never suffer an erasure to be made in their manuscripts; and if any mistake was made in copying, they would reject the papyrus, or the skin which was thus stained, to renew their work upon another scroll; for they were equally forbidden to correct a fault, and to preserve for their sacred scroll a parchment, or a skin, that had undergone any erasure."

"This intervention of the providence of God in the preservation of the Old Testament will become still more remarkable in our view, if we compare the astonishing integrity of the original Hebrew (after so many centuries) with the immense alteration which had taken place in the Septuagint, even in the days of Jesus Christ, (a space of about two hundred years,) although this version had acquired, after the almost universal adoption of the Greek language, an authority at least semi-canonical, first with the Jews, and then with the Christians; although it was, at a later period, the only text used by the fathers, (if we except Origen and Jerome,) the only one on which Chrysostom and Theodoret wrote their commentaries, the only one from which Athanasius, Basil, and Gregory Nazianzen drew their arguments; although the Western world, like the Eastern, had, for so many ages, enjoyed no other than this borrowed light, (since the ancient Italian Vulgate—universally employed, was a translation of the Greek Septuagint, and not of the Hebrew text); hear what the learned tell us of the alterations in this important monument of the additions, changes, and interpolations it had received, first from the Jews who lived before Christ, then by his unbelieving Jews, and afterwards, through the negligence of Christian copyists. 'The evil was

such, (*mirum in modum*,' says Dr. Lee, 'that, in some books, the ancient version could scarcely be recognized;' and when Origen (A. D. 231) had consecrated twenty-eight years of his noble life to the examination of the various manuscripts, to accomplish for this text (in his Tetrapla and Hexapla) that which modern critics have done for that of the Old and New Testaments, not only could he not find a copy that was correct, but he even increased the evil. By the unskilfulness of his copyists, (who neglected his asterisks and obelisks,) the greater part of his marginal corrections slipped into the text, so that new errors were accumulated to such an extent that in Jerome's day his annotations could not be distinguished from the primitive text. We repeat it; these facts, viewed in connexion with the astonishing preservation of the Hebrew text, (twelve hundred years older than the Septuagint,) illustrates most impressively the intervention of a particular providence to preserve the purity of the sacred text."

"Thus much for the Old Testament. But let it not be supposed that the Providence which watched over the Holy Book, and which had intrusted it to the Jews, (Rom. 3:1, 2,) has any less protected the oracles of the New Testament, committed by it to the new people of God. He has not left to them any feeble incentives to gratitude and confidence."

"It is calculated that, in the seven thousand nine hundred and fifty-nine verses of the New Testament, there are scarcely ten or twelve corrections introduced by the new texts of Griesbach and Scholz, at the close of their laborious investigations, have any weight. These, moreover, do not for the most part extend beyond the difference of a single word, and sometimes even of a single letter."—(To be continued.)

Do LIKEWISE.—The following encouraging note from Bro. E. SHEPHERD, shows what may be done by bringing the *Herald* to the notice of strangers. Our friends have done much for its circulation within a few months, by placing it in the hands of the pious and intelligent, who were not acquainted with its character. By continuing these efforts, others may learn to love its truths, and be led to rejoice in the knowledge of our coming King.

"It is with pleasure that I enclose \$1 to pay in advance for your valuable paper, for a new subscriber. Mr. — came to my house, and spent the Sabbath with me. Seeing the 'Herald' on our table, he took it up, commenced reading it, and became so interested in it that he came to the conclusion to subscribe for it. He had never read a copy before. I told him I would send for it. So please forward one number. Some ten years since he professed religion, but has backslidden; but I hope by reading the paper he may be roused to be ready to meet the Lord."

Saving Faith.

The most important question that man is capable of considering is, How may I flee from the wrath to come?—What shall I do to be saved?

On the correct decision of this question, accompanied by a corresponding life, the salvation of all depends. How important, then, it is, that it should be correctly answered—that the life and heart should correspond to the requirements of the gospel.

It is humiliating to the natural heart to feel that we must be saved by another,—to feel that we cannot save ourselves. We therefore find that in every age of the world, every system of false religion has been designed to enable man to save himself. The horrid cruelties of pagans were designed for this end. It was for this that, in former days, parents sacrificed their children to Moloch; and it is for this that in the dark corners of the earth, the votaries of false gods inflict various forms of self-torture. Penances, voluntary humility, fastings, &c., have been willingly endured, in the hope that thereby the sufferer might earn a title to heaven.

Vain hope! Man has ever had to come at last to the gospel condition, or relinquish all hopes of future happiness. Salvation must be received as a free, unmerited gift; or we cannot be saved. Our good deeds,—our acts of charity,—our works of mercy,—cannot atone for our sins. The righteousness of CHRIST,—the atoning blood of the suffering SAVIOUR alone,—can change to snowy whiteness the scarlet of our sins.—It alone can make our crimson guilt as wool.

CHRIST has died for us; but let not any therefore conclude, that he will become a partaker of CHRIST's righteousness, without corresponding effort. By the death of CHRIST, God may be just in justifying those only who believe, and rewarding those who diligently seek Him.

Some suppose they serve God effectually if they entertain a sound theology. They will support, with dogmatical assurance, correct expositions of truth, and verily believe they have done all that is required of them. But can faith save a man? Faith without works is dead. Others suppose they can save themselves by the works of pure morality. But if salvation be of works, then it is no more grace, by which alone we are saved. Others take the position, that with right outward acts, and an intellectual belief of the whole letter of revelation, they occupy the only safe position. Alas! they are as wide of the mark as others. Without true love to God and faith in

the LORD JESUS CHRIST, merely believing what the Bible says and conforming to its outward requirements, will be of no avail. It is with the heart that man believeth unto righteousness. The heart and life must correspond; faith and works must both indicate that we have effectually looked to Jesus, who is the author and finisher of our faith.

It is another mistaken idea, that we are saved because of our faith and works. We are saved because of the atoning sacrifice of CHRIST's death, and our faith and works are only the conditions by which the righteousness of CHRIST may be imputed to us; without which our sins could never be forgiven—our own righteousness being no recompense for past transgressions. We must, therefore, go to CHRIST as an all-sufficient Saviour, who will save to the uttermost all who trust to his merits, who rely on his intercessions—their hearts and lives corresponding to the requirements of the gospel.

How precious, then, is the consideration, that CHRIST died for our sins! Says GUTHRIE:—

Sublime in its simplicity, what can man say more? We may range earth and heaven for proofs or illustrations of love, but what light would these cast on a truth written in sunbeams of love from the "Father of lights"—the simple, soul-saving truth, "Christ died for our sins?" If we had all heaven unveiled to us, and all its treasures of glory unfolded to our view, we might single out blessing after blessing as proofs of love; but the one grand proof just named would overtop and outshine them all. In the majesty of infinitude, the saints in glory would point to it, and declare with one voice, the crowning proof of love is this, "Christ died for our sins."

Sinner, contemplate this love—God's love, Christ's life—for here there is no distinction. How can we distinguish, when the love in each case was a "love that passeth knowledge?" and when the gift in each case was absolutely infinite? God gave his own divine and dear Son, and what could he have given more? The divine and sinless Jesus gave himself—and what could he have given more?

It is equally, beautifully, and most consistently true, that God sent his Son, and that his Son voluntarily came; and to this the inspired writers constantly point as the greatest practical proof of love that ever has been or can be exhibited. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. "Be ye, therefore, followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor. "Greater love hath no man than this, that a man lay down his life for his friends. "For when we were yet without strength, in due time Christ died for the ungodly.—For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Dear fellow sinner, that argument is as sound for you as it was for the holy Paul. O! grasp at it and take it home. Behold the Lamb of God! Behold your sins put away! Behold a propitiated God reconciling you over that bleeding victim—Lamb, as his own gracious provision for you and all mankind!

"Behold the best, the greatest gift
Of everlasting love;
Behold the pledge of peace below,
And perfect bliss above."

Report of the American Bible Society.

The 32nd annual report of the American Bible Society, presented May 11th, 1848, has been received. It comprises a large pamphlet of more than two hundred pages, and exhibits a commendable zeal in the circulation of the Scriptures. There were distributed during the year ending May last, 655,066 copies,—being an increase over the issue of previous years, of nearly 30,000 copies. A few disjointed extracts from some of the speeches at the Anniversary of the Bible Society, may not be uninteresting. Speaking of the Douay Bible, Mr. KING, from Dublin, said:

"Father Mathew brought out a new edition of the Douay Bible, which all the Irish had been reading. It was published in shilling numbers, and has been received with avidity, and read with delight. True, it contained also the notes of the Douay Testament—but what of that? He had found them even useful in discussing the subject before Irish congregations. The Irish are quick at detecting contradictions; e. g., in that passage teaching, according to the Douay note on the words of Christ to Peter, that the Church had been "built upon Peter as a rock, Christ himself being the principal foundation," the Catholics could easily see the contradiction and inconsistency, and laugh at the oracle of infallibility.—So also with the passage in James, quoted as authority for confession, enjoining the confession of faults (translated sins) to one another; the note says—'that is, to the priest of the Church.' Confess your faults one to another, that is to the priests! Every

Irishman can see that by the rule of interpretation here laid down, the passage, 'Pray for one another,' means, 'pray for the priests!' 'Love one another,' means, 'Love the priests!' And 'forgive one another,' means, 'forgive the priests!' And Mr. King said he had often addressed audiences of Catholics in Ireland from the Douay notes, and had pointed out to them these contradictions. And they were received, he said, very much as you receive them now—with laughter and applause. Why, then, should we be afraid of those Douay notes? They are sure to be detected and scouted by the shrewd Catholics of Ireland. The priests are thus made the dupes of their own tricks. And those notes are sanctioned by the Irish hierarchy; and it certainly seems providential that they should have been circulated among the Irish people, so that the Church itself is instrumental in showing up its own inconsistencies."

MR. POMEROY said:

"He wished to illustrate the beauty of certain things in the Bible, by reference to eastern customs. 'Friend lend me three loaves,' would be thought unreasonable by a Yankee; but sit down at an Arab table, and he will put before you, to this day, three loaves, thin and small, as the proportion of one man. That is a custom that has come down to this day.—Shepherds on Mount Tabor, to this day, convey the lambs in their arms; and how forcibly, to one who sees them, comes the language of the word of God, 'He shall carry the lambs in his bosom.' So of various passages in the Old Testament. 'How pleasant it is for brethren to dwell together in unity'—as the dew of Hermon, the dew that descended upon Mount Zion," says the Psalmist. This is obscure, when we consider that Mount Hermon is at a great distance from Jerusalem. Yet one who visits that land will find, that when the wind blows from that direction, it brings from Mount Hermon to Jerusalem a most cooling and refreshing moisture in the air."

MR. CALHOUN, from Syria:

"As he stood in Jerusalem he had felt it to be an idolatrous place, for idolatry consists in forgetfulness of God and devotion to the creature. Men expect to go to heaven there on the strength of place, because sanctity is to be acquired by visiting the house where the Virgin lived,—the place where she once tied her donkey,—by bathing in the river Jordan. And so at Bethlehem, where Christ was born, the chief point of attraction is the manger in which he lay. He once spent two nights in the isle of Patmos, now inhabited by about 2,000 Greeks, who expect to go to heaven because John once lived there. But they have none of John's spirit, nor is John's Saviour theirs. All here is tradition. But bring the Bible there again, and these places now regarded with so much superstition, will be accounted nothing. They will cease to expect holiness from visiting the places where Jesus and the saints lived and died."

MR. KIRK said:

"We are living at an unusual period. The voice of God is speaking through his providence in solemn, awful, and encouraging tones. We have heard all the while the rolling of his awful chariot wheels. It is his hand that sways the nations. He has caused the great ground swell which men cannot resist.—Men cannot meet under such circumstances without peculiar feelings. And all whom we have heard have evinced the same deep under current. His own heart had been full of it."

At the anniversary of the British and Foreign Bible Society, speaking of the movement of the nations, Lord MORPETH said:

"But whatever may be the final issue of these momentous events which we are called upon to contemplate,—and we can hardly keep our breath while we run, as it were, along with them,—yet I think it will be felt by all whom I address, that, at a time like this, when the constitutions, the politics, the powers, and the dominations, of this world which we have been accustomed to, are heaving with unwonted throes; when the old foundations seem to be all broken up; when historic thrones are tottering, and imperial sceptres are shaking, we do receive the most solemn, and the most thrilling warnings, as far as relates to individual capacities, to strengthen our foundations upon the Rock of Ages; and, as far as relates to our households, to our neighborhoods, to our country, and to our species, to inculcate those doctrines, precepts, and promises which belong to the 'hope' that 'maketh not ashamed,' and to invite the benighted and bewildered nations to the fellowship of that hope which shall be the only stability of our times, and to the franchises of that kingdom which passeth not away."

The following lucid remarks on principles and prejudices, by the Bishop of ST. ASAPH, may be applicable to some of us at the present time. It is very much in point.

"I have always considered it a very great privilege to be allowed to assist in any work of the Lord; but at the same time, I think it of the utmost importance, that in our earnestness to combine, we should all clearly see, that in combining we do not violate any of those great principles by which our conduct is guided. Now, persons who agree in seeking an end, may not agree as to the means whereby that end may be sought; but it does not follow because a man does not agree with me in reference to the propriety of advocating or urging the claims of this society, that he differs from me as to the great end to be kept in view. Our differences may, speaking generally, be classed under two heads, those of prejudices and those of principles. By the term prejudices, I mean to indicate cases in which we differ in matters in themselves not essential; by differences of principle, I mean differences upon matters which are essential.—Now it is not by any means an easy task to draw the

line. A man can hardly do so for himself; and when another person does this for us, unless there be a great deal of Christian charity in the mind of the person who draws the distinction, there will often be great danger of his confounding principle with prejudice. It is, I repeat, a very difficult thing to draw a line between the two, and I do not, in fact, know how any one is to point out the division. We must all judge and answer for ourselves. Whenever, indeed, a man can get the better of any prejudice, he does himself a great deal of good; whenever a man at all violates a principle he does himself and the public a great deal of harm. I am getting older every day, and there is one thing, and one thing only, in this world which seems to me to be worth contending for, and that is our principles. Now it cannot be denied that between myself and many of those to whom I address myself at the present moment, there are great differences of principle; I deny it not, I conceal it not. I do not mean to give up my principles, please God, and I ask no man in the world to give up his. If I can persuade him, I shall very gladly see him go with me; if he can persuade me, I shall be very happy to go with him; but if I cannot persuade him, and if he cannot persuade me, let us go together as far as we can."

MR. STRATTEN, of Paddington, said:

"I remember to have seen, in the past days of this society, William Allen, with his Quaker's hat on, and his covering of love, of which he spoke with so much sweetness, on one side of the platform, and on the other side William Wilberforce, with his Episcopal predilections, and as I have sat between the two I have felt equal admiration for both; my admiration being cherished for their goodness. I am an admirer of goodness, my lord, not of creeds or of parties. Let me see pure benignity, a holy character, and a regard for the glory of God and the good of men, and I look upon the man in whom they are combined with respect and veneration, whether he appear in the costume of a prelate, or covered, like William Allen, with a quaker hat."

Important Movement.

The intervention of Russia in the political affairs of the Continent, has been anticipated with much alarm by the friends of liberal institutions. The Czar is the iron pillar of the old despotic system, which has so long crushed the masses in central Europe. With an immense military force at his beck, unshackled by either Constitution or legislative bodies, or a popular representation, he is at perfect liberty to adopt any steps to repress the extension of human rights. The policy of the Russian Cabinet has always been characterized by slow, cautious measures, up to a certain point, when that point has been reached, its vigor and promptitude in action have been of the most decided character. The quietude of the northern Colossus, during the stirring events which have transpired in Europe, has been a matter of surprise to many, who anticipated a movement, as soon as the couriers should apprise the Autocrat of the crash of thrones around him. At last, however, the movement has begun. Its character will be seen by the following extract from the London Times, of July 15th:

"The movements of the Russian army, on the Pruth, and in the Turkish principalities, have been watched with excessive solicitude. It now seems to be ascertained that a Russian corps d'armee of 25,000 men, actually did enter Moldavia, on the 25th of June, and has reached Jassy, for the alleged purpose of restoring order in that and the neighboring principality; and at this crisis, such a movement will produce the greatest excitement, not only in Hungary, but even in Germany. It will be regarded, whether rightly or not, as the first open step of the Cabinet of St. Petersburg towards the patronage or protectorate of the Slavonian provinces on the Danube; and as those territories command the lower portions and the mouth of that magnificent river, which flows through the whole of Southern Germany, and connects the vast internal navigation of Hungary with the Black Sea, the question is one of vital importance to all that constitutes the German Empire in common with the Hungarians. It is beyond all doubt, that the exertions of the Russian clergy and of Russian emissaries, have been actively employed for many years to maintain a strong Russian party in the European provinces which have been gradually wrested from the Turkish Empire; and the time may be arrived when a more ostensible display of the power of Russia can be ventured upon, to counteract the establishment of a powerful government in Hungary, or the formation of an independent Slavonian kingdom. We are inclined to believe, however, that if General Duhamel has entered Moldavia, he will not, for the present, go beyond that position, and that on the Danube, as well as in other parts of Europe, the policy of Russia will be guided by the course of events rather than by any pre-conceived scheme of aggression. It cannot, however, be forgotten, that these provinces have often been occupied by her armies, and always abandoned with regret, and it is greatly to be desired that the restoration of order and peace by the authority of the Hungarian Government, or by reasonable concessions to the Slavonian population of the south, may remove every pretext for foreign intervention."

The size and population of the provinces of Turkey, thus invaded by Russia, are as follows:

"The principality of Servia, embracing an area of about six hundred square miles, occupied by one million of inhabitants, and of which Belgrade is the cap-

ital, and which is one of the most delightful countries in the old world. It now pays to the Ottoman Porte an annual tribute of about \$150,000; and the revenue of this principality amounts to about \$800,000. Volachia has an area of about thirteen hundred square miles, one million one hundred thousand inhabitants, of which Bucharest is the capital, has a revenue of about \$2,400,000, and pays a tribute to Turkey of about \$132,000. Moldavia has about six hundred square miles, a population of half a million of inhabitants, of which Jassy is the capital, and of which the revenue is about \$120,000.

Mind the Moving Power.

The following is an extract from the speech of the Hon. HORACE MANN, in the U. S. House of Representatives, on the subject of the farther extension of slave territory.

Man is weak in his muscles; he is strong only in his faculties. In physical strength, how much superior is an ox, or a horse, to a man; in fleetness, the dromedary, or the eagle. It is through mental strength only that man becomes the superior and governor of all animals.

But it was not the design of Providence that the work of the world should be enforced by muscular strength. God has filled the earth, and imbued the elements with energies of greater power than all the inhabitants of a thousand planets like ours. Whence come our necessities and our luxuries? those comforts and appliances that make the difference between a houseless, wandering tribe of Indians in the far West, and a New England village? They do not come wholly, or principally, from the original unassisted strength of the human arm, but from the employment, through intelligence and skill, of those great natural forces, with which the bountiful Creator has filled every part of the material universe. Caloric, gravitation, expansibility, compressibility, electricity, chemical affinities and repulsions, spontaneous velocities—these are the mighty agents which the intellect of man harnesses to the car of improvement. The application of water, and wind, and steam to the propulsion of machinery, and to the transportation of men and merchandise from place to place, has added ten thousand fold to the actual products of human industry. How small the wheel which the stoutest laborer can turn, and how soon will he be weary. Compare this with a wheel driving a thousand spindles, or looms, which a stream of water can turn, and never tire. A locomotive will take five hundred men, and bear them on their journey hundreds of miles in a day. Look at these same five hundred men, starting from the same point, and attempting the same distance, with all the pedestrian's or the equestrian's toil and tardiness. The cotton mills of Massachusetts will turn out more cloth in one day than could have been manufactured by all the inhabitants of the Eastern continent during the tenth century. On an element which in ancient times was supposed to be exclusively within the control of the gods, and where it was deemed impious for human power to intrude, even there the gigantic forces of nature, which human science and skill have enlisted in their service, confront and overcome the raging of the elements—breasting tempests and tides, escaping reefs and lee shores, and careering triumphant around the globe. The velocity of winds, the weight of waters, and the rage of steam, are powers, each one of which is infinitely stronger than all the strength of all the nations and races of mankind, were it all gathered into a single arm. And all these energies are given us on one condition—the condition of intelligence—that is, of education.

Had God intended that the work of the world should be done by human bones and sinews, He would have given us an arm as solid and strong as the shaft of a steam engine; and enabled us to stand, day and night, and turn the crank of a steamship while sailing to Liverpool, or Calcutta. Had God designed the human muscles to do the work of the world, then, instead of the ingredients of gun-powder, or gun-cotton, and the expansive force of heat, he would have given us hands which could take a granite quarry, and break its solid acres into suitable and symmetrical blocks, as easily as we now open an orange. Had He intended us for bearing burdens, He would have given us Atlantean shoulders, by which we could carry the vast freights of rail-car and steamship, as a porter carries his pack. He would have given us lungs by which we could blow fleets before us; and wings to sweep over ocean wastes. But instead of iron arms, and Atlantean shoulders, and the lungs of Boreas, He has given us a mind, a soul, a capacity of acquiring knowledge, and thus of appropriating all these energies of nature to our own use. Instead of a telescopic and microscopic eye, He has given us the power to invent the telescope and microscope. Instead of ten thousand fingers, He has given us genius inventive of the power-loom and the printing-press. Without a cultivated intellect, man is among the weakest of all the dynamical forces of nature; with a cultivated intellect, he commands them all.

REMOVAL.—The office of the *Advent Herald* is removed from No. 9 Milk-street to No. 8 Chardon-street, a few steps north of the "Revere House," in Bowdoin Square. Those wishing to find us, had better inquire for the "Revere House," or "Bowdoin Square." To go from our former office, go up Milk to Washington-street,—down Washington-street to the old State House, where Court-street commences,—up Court-street to Bowdoin Square. Chardon-street leads from Bowdoin Square to the north. The office is on the west side of the street, a few doors from the Square, in an apartment of the Chardon-street Chapel. It is but a short distance from Haymarket-street, the depot of the Maine Railroad.

Correspondence.

The Christian's Hope Realized.

Adieu, old Time! with joy we greet the morn
Of an unending day. No more forlorn
The stormy sea of life shall we pass o'er,
Our anchor's cast on an eternal shore,
Where all's immortal and is infinite.
Where reigns blissful, unspeakable delight.
Adieu, old earth, and all that earth contains;
We hail with joy the new, we tread its plains;
Its air we breathe, and in its fountains lave;
Adoring Him who us this treasure gave.
Farewell to former things, to all adieu!
No more from hence have we to do with you;
Wealth, honor—these we leave without a sigh,
A treasure richer far now greets our eye:
Bright, sparkling streamlets, and sweet flow'rs fair,
The curse can never blight this verdure rare.
A river there its crystal streams make glad
The city of our God; its banks are clad
With living verdure. There, too, life's fruit tree
Stands on each side, and yields its fruit so free;
Twelve kinds of fruit each month its branches bear,
And of its healing leaves the nations share.
A splendid city, not prepared by hands,
But built by God, on twelve foundations stands;
With jasper walls, and streets of purest gold,
Like glass transparent—beauteous to behold;
Its gates of pearl—twelve gates, twelve precious
stones.
Such as ne'er lustre gave to earthly thrones,
Wide open stood—closed not by day—no night
Was there to dim the glory of its light;
No sun or moon were needed there to shine,
God was its glory, and the Lamb divine,
Where walk the saints all clad with glistering white,
Extolling him who is their chief delight.
High on his glorious throne is David's Son,
Who to himself the kingdom now hath won,
Enduring as the sun his throne shall hold,
The moon and stars mark its eternity.
The nations that are saved his subjects are,
Who in his throne possess an equal share;
His territory, Paradise restored,
Hence will his name be evermore adored.
Such are the glories that before us lie,
On which we rapturous gaze with wond'ring eye;
But beauties now unknown we yet shall view,
Immortal and unfading—ever new!
Undying forms alone could bear the weight
Of glories so exalted, and so great.

M. D. WELLCOME.

Letter from Bro. L. D. Mansfield.

MY DEAR BRO. HIMES:—Since my return from the Conference in Boston, I have not been occupied in preaching, and have had nothing of interest to communicate through the "Herald"; therefore I have kept silence. But lest I should be thought remiss in the cause by my beloved brethren and sisters, among whom I have labored, I embrace a few moments to say, that I have been resting, in hope of being able, after a little respite, to engage in the blessed work of proclaiming the gospel with renewed vigor.

I was persuaded, on my return, to address an audience on board the canal packet, and found that the effort of speaking to a crowd in the confined air of the cabin, was a serious drawback to the improvement which appeared to have commenced in my throat during my passage from the West Indies.—This fact admonished me of the necessity of a total cessation from public speaking for a time; and yielding to this necessity, I have reluctantly abstained from preaching since that time.

Having been employed in out-door exercises for some weeks, I find my general health well established, and my throat considerably improved, so that I think I might preach again without serious inconvenience or injury. I would, therefore, say to our brethren of the committee, appointed to receive the names of ministering brethren who would devote themselves to the work of publishing the gospel, that I can now enrol my name among them, to occupy some field which will not require excessive labor of my vocal organs, which are not yet as strong as formerly. I am confident I could not break up new ground, where a number of lectures would be required in quick succession; but I think I could preach two or three times a week. There are doubtless a number of churches of Advent brethren who would like regular preaching, but are destitute of a minister.—One object of the committee appointed at Boston was to find out these, and make known their wants and wishes to the ministering brethren, and thus facilitate their labors in the wide-spread field. I trust this arrangement will not be abortive, but that a more extended and successful influence will be exerted, and many churches be built up in their most holy faith, and sinners be converted to God.

I think the subject of having pastors over the congregations of the saints has been too much overlooked by our brethren generally; and to some extent, the opinion seems to have obtained, that having a "pastor" seems to advocate some sympathy with "Babylon." Whereas, the Lord has as much instituted them as "evangelists and teachers." If it is said the office has been perverted, so that men have been "lords over God's heritage," while they professed to be "pastors," it might be said, also, that there have been in our midst many "evangelists," (i. e., gospel messengers,) who have preached anything but the gospel; and "teachers," who have taught anything but the truth; and I think it will be found upon comparison, that those Advent congregations are most steadfast and thriving which have enjoyed the continual labors of "pastors." We have in times past looked so confidently to definite periods for the advent

of the Saviour, that it hardly seemed consistent to pay much attention to the pastoral relation; but experience has shown us that the people who have had the truth laid before them however faithfully, and then left without a preacher, have not been much benefited by the Advent doctrine. Our minds are so constituted, that we need to have the truth continually brought before them. "Faith cometh by hearing, and hearing by the word of God"—and how shall they hear without a preacher!"

I have recently heard from several brethren in Antigua, and find that they remain steadfast in the truth, and have chosen one of their number to preach to them. There are several other brethren who are able to exhort and preach to some extent, who will also endeavor to build up the cause of God. When I bring to mind those beloved brethren and sisters with whom I labored, my heart is drawn out in affectionate solicitude for their steadfastness in the truth. I never parted from any people with so much sorrow of heart, as it was like the time when Paul tore himself away from his brethren, exclaiming, "What mean ye to weep and break my heart?" The ties of true Christian love are strong and endearing; it is not strange that they should weep at separation who are bound by them. I would say to my beloved brethren and sisters in the West Indies, Hold fast the "blessed hope" which you have cherished, and be not moved from it. Beware of sin in all its forms, and live unto the blessed Saviour, for whom you look. "Take heed, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life." Remember that "your adversary the devil goeth about seeking whom he may devour." The apostle exhorts to "resist him steadfast in the faith." My heart is still with you, though I am far away in body, and gladly would I come again to you if it were possible, "so that I might impart unto you some spiritual gift." Let us endeavor to be faithful to God and his cause, that we may soon meet again in the great congregation. Let me hear from you oftener in the "Herald," as well as by private letters. I was glad to hear from Bro. Lewis in the "Herald." I replied to the personal letters from Bro. Scotland and others some weeks since. I hope my letters were received.

I am still at the place of my former address, and desire my friends to direct their communications, Richland, Oswego Co., New York.

Pulaski (N. Y.), Aug. 14th, 1848.

"A Correspondent's" Reply—

REPLY TO "A CORRESPONDENT."

[By inserting the following notes in brackets, we have reduced them to about one half the space to which they would otherwise have necessarily been extended. Those who wish to read the letter separate from the notes, will do so by omitting all that is enclosed in brackets, on the first reading. Then to get a refutation of the letter, read it and the notes in brackets in connection. Thus both sides may be read at a time, without the trouble of hunting for the comments; or the letter may be read singly.]

BRO. H.—There is so much more in your last adapted to give the reasons for your faith touching the important doctrine involved,—so much more evidence of a misapprehension of your correspondent's acts and intentions, that I feel happy to reply, assured that a brief statement may relieve much of the misapprehension, and do good to many. [We shall be happy to see that we misapprehend, if we do so.]

1. I did expressly *disclaim* what you seem to take for granted,—what you express or imply all through your notes. [A disclaimer is of no effect unless sustained by corresponding works. It and the latter do not seem to harmonize.]

To avoid all evasion, or ambiguity, let me again state the ground I took, in the same words:—"I do not call them Swedenborgians, or any other hard names," &c. [And yet you go on in effect to do it.] In my private note to you, I apologized for the appearance of the article of Prof. Bush in the "Herald," without imputing to you any wrong motives, &c. [Which needed no apology, particularly from one who has no apology to make for his own acts.] Such were my real feelings. [Why, then, permit your language to misrepresent your feelings?] But you carry the idea that I classify you with the worst errorists, and hold you responsible for them, or the like! This I did not do. [If you did not intend to do this, your language did. We are, however, glad to hear that you did not intend it.] By way of offset, you tell where I may be "classified." [Only where you might be classified, on the reasoning by which you classify us.] This I conceive utterly unnecessary, and hence out of place. [It was in place, inasmuch as it showed you where the reasoning you apply to us would place you.] Is it not a fact that Prof. B. is a Swedenborgian? Is he not devoted to the spread of Swedenborgianism? Does he not embody the language and ideas of Swedenborgianism in the article you quoted? [On the same principle that you did that of Mormonism.] If these things be so—and they are so—then it follows that I had a right to regard them so, and to refute Prof. B. [The same as we should have a right to take up the points respecting which you and Voltaire agree, and class you with him.] I neither said nor assumed that you were responsible for anything more than your own acknowledged agency in the case. [Your language expresses your belief, that our act should sink the Herald "as a millstone would sink in the sea." You also say, "the Herald" has "plunged, as if unwittingly, into the deepest pool of that revolting theory." That was neither amiable or courteous in you.] The quotation and endorsement is your own act; I thought that I had a right to show the impropriety and danger of that act

to the household. [Had not we the same right to show your misapprehension and partial presentation of that act?] If this was a sin, then, and then alone, I sinned. This is the whole extent of my offending. [The sin consists in the eagerness with which you seized, and the manner in which you distort that act.] Surely, then, it was altogether gratuitous to encircle my effort to refute Prof. B. with so much that's terrible in the annals of errorists, as if to terrify any one who shall be bold enough to touch one of your quotations! [As gratuitous as is the terror with which you endeavor to encircle every opinion we advance, that is not gauged by your standard of theology!] That array of terrors and false teachers seems adapted to no purpose but that just named, or to divert attention from the facts and real merits of the case. [Is your array of false teachers—Ann Lee, Josephus, Plato, Swedenborg—that you adduce, for that purpose? In judging us, you condemn yourself. "Judge not," &c.]

2. The notion that I placed "men and animals on a level," is also a manifest misapprehension. [You say, that if *ruahh* and *pneuma* "prove an immortal part in man"—by which you mean an intelligent existence, that can continue after death—"they prove the same of all other creatures." You thus do place man and animals on a level, as far as an intelligent existence is indicated by those words, and which was all that we affirmed of them. As the same words denote the Spirit of God, so far as they are concerned, your argument placed God, in respect to them, on a level with the lowest of his creatures.] My articles contain God's own account of man's vast distinction over animals. Gen. 1st and 2d. [You then spoke in respect to other words, and not of these, which makes it irrelevant to the present issue.] This distinction (man being made "in the image of God,") lies on the very surface of my articles, as it does on the inspired page. [The use you made of other terms does not affect the use you made of these.]

3. You give a Mormon view of God and ask, "Is such yours?" The language I used in my published articles (Ad. "Harbinger," July 12.), and in my private interview with Bro. B., *disclaims* such a view; [We stated in the same connection, that you were not yet prepared to endorse their view; but we think they might yours. And yet you *must* take our view, that you condemn—the Swedenborgian view—or that; hence, if Bro. B. wrote that enquiry, there was no occasion for it but to fill up the paper, and create an ill savor to encircle your correspondent.—] [Do you thus judge from the ill savor that you tried to encircle us, by classing us in the same way with Swedenborgians? We told you our only object was to show you the folly of your classifying others, by presenting the company in which your reasoning would place you.] Is this the way to do good to the scattered flock? [It is the way in which you sought to do them good. It is your chosen style. You adopted this style towards us. It was painful to adopt the same mode of reasoning; but you left us no alternative. If you have learned to reprobate it, please not to continue in it.] Surely you cannot justify this style toward one who spoke of the actual article of Prof. B. as it appeared in your columns, and of your own voluntary agency with regard to it. [We had to administer homoeopathically in your case, hoping that like would cure like.] Never did I dream that you were responsible for anything further; or that you were in sympathy with him more. [You made, then, a very unfortunate choice of language in the expression of your apprehensions. You forget the hard words you are noted for using respecting tenets from which you dissent. Conviction, not conversion, ever follow from the use of such.]

4. You speak of my want of "courtesy," &c.—Have you forgotten that I wrote you in private, and told you my convictions in relation to Prof. B.'s articles?—also that I sent you the article on "The Distinctive Being of God" for the "Herald," and offered to say all I had to say on that subject through your columns! [We did not complain of your writing on that, or your reference to him, but of the manner of your reference to us. It is no courtesy to offer to write for a man's own paper reflections on himself. It is more fitting that such articles appear in papers where reflections on us are eagerly sought after.] Surely this was all that Christian "courtesy" demanded; except I have overlooked its demands.—[Courtesy demanded that you should write courteously.] If to be "just and generous" towards you, I must omit all notice of such things as Prof. B.'s article, then we do greatly differ in judgment. [It requires that, for an agreement respecting a point held in common by Christians of many sects, you should not make us responsible for all the errors of one that happens thus to believe with us on such point.]

5. The main doctrine of your notes would require considerable space should a review be fully given. A few words, however, may now suffice. You take it for granted that I left out the "higher usage" and "higher sense" of the words employed in Scripture to designate "the soul" and "the spirit" "within man." [Words which are used to express the breath in the nostrils of a beast, the spirit within man, and the Spirit of Jehovah, are most certainly used in their lowest sense when they refer to the breath of a beast, and in their highest when they refer to the Spirit of God.] On the other hand, I took it for granted that the *first* and *general* use of those words in Scripture, which makes a harmony with the other essential portions of the great and holy whole, is the primary, or "higher sense." [All scholars will tell you that the first, or original use of a word, is no more necessarily the higher sense than is a subsequent use of it. Your reasoning makes those words to be used in their lower sense when applied to God, and in their higher sense when applied to the breath in the nostrils of all flesh. We have shown that your use of them was not in harmony with other Scriptures.] This is the

difference between us. The facts and evidences in the case may be examined at length, if you please, through the "Herald." [We should be happy to discuss it if good would follow; but it is a point on which you and we might reason to all eternity, and yet see no nearer respecting it than now,—our minds respectively continuing of the same structure. Such a discussion would be interminable, profligate, and tedious to the majority of our readers.] Gladly would I submit this point to any unprejudiced, competent tribunal for decision. [We should be happy to do so. Who shall decide it? We have no objection to any profound Hebrew and Greek Professor.] Take an illustration: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This is true, precisely true, or it is not. [True, true—as the Bible is true.] I take it like the record in Gen. 1, as ultimate truth touching God's creation. Truth, than which there is nothing "higher," or holier, or more divine. Well, if this be true,—if the man was made "the living soul," (Gen. 2:7.) then the death of that man was the death of that soul! [That does not follow, in the light you understand it. Your error consists in the conclusion you draw from your premises. The man was created before he became a living soul; when that which constituted the man a living soul is separated, the man is no longer a living soul. It does not follow that the spirit then ceases to exist. "The body without the spirit is dead," (James 2:26.) is the testimony of inspiration.] What follows? It follows necessarily, that if that "soul" ever live again, or live at all in the future, it must have a resurrection. [It follows that the man that died, to again become a living soul, must have a resurrection to re-unite the body, soul, and spirit.] Hence the great plan of heaven, to insure the resurrection, is essential to a future life for man. [The resurrection is essential to the restoration of man to his primitive state,—the state which God designed him to dwell in on the earth,—the state which he lost by the fall, and, whether waking or sleeping at Christ's coming, will regain only by the resurrection that is out from among the dead.] Here is harmony; here is solidity; here is strength; here is something worthy of Divinity; here is a perfect coherency all through. [Not so much so as the true Bible view is worthy of Divinity: containing not, only harmony, solidity, coherency, and strength; but glory, beauty, and consistency.]

Now note the contrast. The human view is thus recorded by Josephus: "God took dust from the ground, and formed man, inserted in him a spirit and a soul." [The Divine view recognizes man as consisting of "body, soul, and spirit."—1 Thess. 5:23.] "The spirit," as a distinctive agent, in this view, dwells in the man, as a man inhabits a house, or "a prison," or as a bird dwells in a cage. [Or, if you would consent to use the words the Holy Ghost uses, instead of quoting Josephus, you would say, in a "tabernacle," "temple," &c. &c.—We "dwell in houses of clay."—Job 4:19.] Then death only breaks down the cage, or the prison, while the *real agent* escapes. [Death destroys the temple of the body—John 2:21; it puts off this tabernacle—2 Pet. 1:14; it dissolves the earthly house of this tabernacle—2 Cor. 5:2; it unclothes its subject—v. 14; it unhouses the tenant—v. 1; the dust returns to the earth as it was, and the spirit to God who gave it.—Eccles. 12:7.] What follows? It follows that such may dispense with the resurrection, or with only a spiritual resurrection; or if it be at all real, it relates only to rebuilding "the prison,"—re-constructing the cage, or the lower part of man. [It follows, for the restoration of man to the primeval state from which he has fallen, that the resurrection must intervene to re-clothe the subject, which would otherwise be found naked, with its house which is from heaven—2 Cor. 5:2; to rebuild the tabernacle which is fallen down, and restore the ruins thereof—to raise up the temple of the body—John 2:19; to re-animate the sleeping dust—to re-unite the body, soul, and spirit. You have had opportunity to know our views fully. Are you aware, when you attempt a description of them, and put words in our mouth that we do not use, that you make only a wretched caricature? This view leaves loose the erring fancy to run wild, through all the mazes of human error, just according to temperament, education, or circumstances. [It gives man a clear and consistent Bible conception of the resurrection state, unmarred by the Socinian notion, or Sadducean view.] The prevailing errors of Christendom are based on, or associated with, this human view. They do, more or less, overlook man's death and needed resurrection. [By a denial of the spirit, the Sadducees were forced to deny the resurrection; for if the spirit is extinct, man, to live again, must be re-created; he cannot be resurrected.]

Mark! the sense you give to the words "spirit" and "soul," requires just such language as that of Josephus to convey the supposed truth touching man's creation and condition. [It requires just such language as the Saviour, Paul, and Peter made use of.] Please try to reduce your ideas to language, and see if you do not need some such form as that given it by Josephus. [We will make the attempt: "Destroy this temple, and in three days I will raise it up"—v. 21. "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life"—2 Cor. 5:1-4. "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord

Jesus Christ has showed me."—1 Pet. 1:13, 14. We thus find ourselves under no necessity of resorting to the words of Josephus: the Holy Spirit having selected much more fitting terms for the expression of our faith. This is the channel in which our views and feelings flow.] If your feelings and faith need a different channel in which to flow than that opened in the literal, unambiguous, original language of the Holy Scriptures, it is clear you have not "the higher," or even "lowest sense," correctly. [We have shown you that we have no occasion to go out of the Scriptures for a choice of language. If you reject these terms of the Spirit's giving: "house," "temple," "tabernacle," &c., it shows that "your feelings and faith need a different channel in which to flow," than that furnished by inspiration. That you do need a different "channel" is evident, from their never "flowing" in this. You have no "feelings" or "faith" to express by these words of inspiration. You never talk about being "unclotched," "putting off this tabernacle," of being absent from the body, &c., without qualifying the language of inspiration.] You may rest assured that I feel happy and at home in rejecting the words and ideas of Josephus, and in taking the channels of thought and feeling opened up in the original record of man's creation, his death, and only way to life in the future, by Jesus and the resurrection. [Do you also feel happy in rejecting those words of the Saviour, Peter, and Paul? You cannot do this, and adhere to the Bible. Many are happy in error, caused by partial quotations.]

6. The texts you quote I have neither overlooked or disbelieved. I had not room to give them all.—[You might have given some of them, instead of the irrelevant matter you did.] In my mind I grouped them together in what I said of the secondary uses of the words. [Where you confounded the higher with the secondary use.] "My soul is cast down," is but saying, in other words, that "I am cast down." [You "omit," again, "the part essential to the presentation of truth," the text we quoted (Psa. 42:6) says, "My soul (נַפְשִׁי) is cast down within me."—Could the Psalmist mean, My person is cast down within me? "My soul trusteth in thee," is saying, I trust in thee. The word applies primarily to the man; and secondarily to the mind, or the desires of that man. [Still, when it applies to the desires, or mind of man, it is used in a higher sense than when it is applied to animals.] Hab. 2:1, which you quote, teaches, not that an immortal angel, called "soul," grows big, or climbs up in man;—[Of course not—no one said it did. You make it an agent; the Bible and we made it a subject. It reads: "Behold his soul (נַפְשִׁי) which is lifted up; it is not upright in him." his person cannot be within himself;—the 5th verse does not say that a deathless "spirit" swells out, or swings off like "hell;" but it does say, "Who enlargeth his desire (נַפְשִׁי) as hell." No man can enlarge his person, and therefore it is not here used in that sense;] consequently, such texts prove nothing for you against the plain, positive record of man's creation. (Gen. 2:7; 1 Cor. 15:45.) From the nature of the case, they must be of secondary meaning. [They prove that this word is applied to man in a higher sense than in that of person—a usage that you did not communicate to your readers, and of which we complain.*]

7. Your assumption, that I believe that there is nothing in man but "breath," is utterly at fault. [In the use of the terms last considered, you did not intimate that they had a higher use, or any other use.] I believe, on the authority of Jehovah's word, that man has life—*intelligent life*. [You did not show it by those terms. But why not also believe, on the same authority, the distinction which the Saviour makes between the spirit of man and his body? He says (Matt. 26:41), "The spirit (πνεῦμα) indeed is willing, but the flesh is weak." This was he constituted as a creature of God. "The inspiration of the Almighty"—"the breath of life" was that which made him a living soul." [It was the united existence and action of that which was comprised in the prayer of Paul (1 Thess. 5:23), when he said, "I pray God your whole spirit (πνεῦμα), soul (ψυχή), and body, be preserved blameless unto the coming of the Lord." You seem not to see the reasons of my faith, or my reason for disagreeing with you. [We think we fully discover your difficulty.] It is not that I disregard, or disbelieve the texts you quote;—not that I doubt that there is something in man beside breath. No, no. A house, a cavern, a clod of earth has air in it, but it has not life. Even an animal has life, or spirit, but it has not rational, accountable life, or spirit. The point of our disagreement is this: I

* You have here entirely omitted the usage of the words *רוּחַ* (*ruah*) and *πνεῦμα* (*pneuma*)—words which you before presented only in the sense of breath,—not informing your readers that they had a higher significance,—being used to denote the spirit within man, and the Spirit of God,—as we showed in the texts we quoted in replying to you in the "Herald of Aug. 12th, which see. Inspiration has assured us (Job 32:8) that "there is a spirit (רוּחַ) in man, and the inspiration of the Almighty giveth him understanding." Paul informs us (Acts 2:38), that "the Sadducees say that there is no resurrection, neither angel, nor spirit (πνεῦμα)." The Sadducees would not deny that man has breath, nor that he is a person, nor would they deny the existence of wind, nor that he has "intelligent life." When, therefore, they say there is no spirit, they use the term in a higher sense than you have been pleased to give it: they must, with you, have denied the existence of a spirit in man; for, angels being separately specified, it could not have referred to them. You deny a doctrine, the denial of which is connected by inspiration with the denial of the resurrection and of angels; and yet you attempt to connect the admission of it with the denial of the resurrection. Thus widely does your mind differ from the mind of the Spirit.

do not believe the intelligence—"the man proper"—"the soul," or "the spirit," is an embryo angel, or an immortal being that is "inserted in man," and survives death. [We do not believe it becomes "immortal" unless it secures part in the first resurrection. The eternal existence of the wicked will be without the immortality bestowed on the righteous. We have no conception of the term "embryo angel,"—it is a term of your choosing. The resurrection only will make it equal to the angels. There is no embryonic state in its existence. The Bible says nothing of the "insertion" of a spirit in man; its phraseology is that God gave it to man,—He *formeth* it in him, &c. Eccle. 12:7.—"Then shall the dust return to the earth as it was, and the spirit (רוּחַ) to God who gave it." Zech. 12:1—"Which layeth the foundation of the earth, and formeth the spirit (רוּחַ) of man within him." I believe that the intelligence—"the breath of the spirit of life," (Gen. 7:22; 6:17; Eccle. 3:19.) is associated with our organization, as an angel's life is with his organization. [We believe it will be, after the resurrection; but in the interim between its being unclotched of its present organization, and its being re-clotched with its resurrection organization, which alone will make man as perfect as before the fall, he is not necessarily a nonentity. God has made provision for his disrobed condition.] Till you can find one plain text to the contrary—one which teaches your leading idea plainly, as does the language of Josephus, I deem it reasonable to regard the texts you quote as giving only an accommodated use of the original word. [It makes no difference, in the establishment of a given use, whether it be an accommodated, a secondary, or any other use; provided that the words do have such a use. This use we have fully shown. We had much rather agree with Josephus when he agrees with inspiration—and in no other case—than to agree with you when you disagree with it.—See Note.]

The fact that some may stand on their heads for a time, does not show but that it is natural and proper for us to stand on our feet. So the fact, that the words "soul" and "spirit" are used in a secondary sense, does not prove that the original, harmonious, determinate meaning is not the primary, natural one. [This is an important consideration that we have endeavored to impress on your mind. Because the words denoting spirit are sometimes used to denote the person, it does not follow that their higher usage is to be set aside.] You may as well make the accommodated uses of the word God "higher" than that in Genesis, as to make the accommodated use of the words soul and spirit "higher" than the original one in Genesis. [The original one in Genesis is *breath*. The same word designates the Spirit of God. If your logic leads you to consider "breath" a higher use of the word than the "Holy Spirit," we must beg to be excused from the adoption of your conclusions. We have not thus studied the English language, and were never guilty of thus teaching it.] I think you can as soon prove that an angel's life, or spirit, is distinct from his organization, as that a man's, or an animal's life is. [We might, with the same Bible testimony; not having that, it cannot be done. What you say of the animal's life is gratuitous—it not having been called in question.] Spiritual men are not impersonal men. [By no means—nor are spirits impersonal; nor are the spirits of men to be confounded with "spiritual men."] The angels—"ministering spirits"—are not, as you seem to assume, disembodied, inorganic, or unreal beings. [This is a supposition that has not been advanced, and is by no means entertained.] Till you can prove that they are, your quotation of such texts only show how much you are mistaken—how far you are from grasping the subject. [Your supposition of our view, shows where the mistake exists—shows who does not grasp it.] The "spirits of just men made perfect" are just men perfected—fully redeemed, as you learn from putting Bible truths together. (Heb. 11:39, 40; 12:23.) [This may be the true meaning of that text. We wish to get no view from any passage that does not follow legitimately. It may, however, denote a previous state, as the apostle says: *ye are come* to the spirits of just men made perfect. They will not be perfect in their bodies, or inheritance, till the resurrection; yet they may be perfect in faith and hope—not perfect men, but perfect spirits of just men.] You have yet to appreciate the stupendous truth, that it takes the resurrection to bring the saints to be "equal unto angels." [This was a point we elucidated long before you ever saw it, or believed in the Second Advent near.] Then they will appear in "general assembly,"—then they will constitute "the church of the first-born." [They will then thus appear; but are not non-existent now.] Please to distinguish between the Bible view and yours. [We find the distinction lies between it and yours.] Saints "made perfect"—the immortalized, glorified saints, are alone "as the angels." [Truth, Bible truth. We are happy to agree with you, when you agree with it.] Surely such Scriptures "cannot be reconciled with the idea of mere breath." [No, nor the other Scriptures that you have confounded with that idea.] They will have a personal, organized, glorious existence.—[Truth again.] This is my faith. [It is ours.] Hence you much misconceive me. [No; the conception was not on that point; we wish it had proved a misconception.]

One idea more. As the stars, the moon, and the sun have a "glory" only proportioned to the radiant nature of their several orbs; so, I humbly conceive, that the glory of the saints, the angels, and the Son of God, will be proportioned to their excellence.—Their glory will be but the radiance of their real worth. [This will be; but the glory of the Son will be infinite.] The idea is in harmony with nothing but real, personal existence, to saints, to angels, and to the son of God,—in harmony with the original use of the words "soul" and "spirit." [It is in harmony with nothing else. Any other supposition

of our views was a misconception. We conceive that hereafter such will be unnecessary.]

Note.—There is such a thing as a spirit's existing separate from the bodily organization. "For," said our Saviour, (Luke 24:39,) after his resurrection, to his affrighted disciples, who fancied he was a spirit, "a spirit (πνεῦμα) hath not flesh and bones as ye see me have." One of old once had cognizance of a spirit. He says (Job 4:15, 16): "Then a spirit (רוּחַ) passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before my eyes, there was silence, and I heard a voice saying," &c. This term is sometimes used to designate angels; for we read of them (Heb. 1:14): "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." And again (v. 7): "Who maketh his angels spirits," &c. But the same term is also used distinctive of angels, to distinguish intelligences separate from them, when both are referred to. Acts. 23:9—"But if an angel or spirit (πνεῦμα) hath spoken to him, let us not fight against God." And "the Sadducees say (v. 8) that there is no resurrection, neither angel, nor spirit." The existence of spirits separate from angels being thus demonstrated, we can have understanding of texts like the following. Heb. 12:22, 23—"Ye are come . . . to the spirits (πνεύματα) of just men made perfect," &c. 1 Pet. 3:19—"By which also he went and preached unto the spirits (πνεύματα) in prison." Says Prof. CAUSESS:—

"Hear him [Christ] replying to the Sadducees who denied the resurrection of the body. How does he refute them? By a single word from a historical passage of the Bible; by a single verse in the present tense, instead of the same verb in the past tense. 'Ye err,' said he to them, 'not knowing the Scriptures. Have ye not read what God has declared to you, saying: I am the God of Abraham?' Thus he proved to them the doctrine of the resurrection. God, upon Mount Sinai, four hundred years after the death of Abraham, said to Moses; not, 'I was,' but, 'I am the God of Abraham; I am so now, אֲנִי אֱלֹהֵי אַבְרָהָם which the Holy Spirit renders: *Ego sum Deus Abrahamus*. There is then a resurrection; for God is not the God of some handful of dust, the God of the dead, the God of non-entity; he is the God of the living. These men are then living with God."

We have for a long time been struck with the peculiarity of your method of ascertaining the meaning of terms—it is so different from our own.* The scriptural sense of any word must be settled by its Bible usage. We are to remember that our version of the Bible is a translation; and that to decide respecting a disputed word, we must have its meaning in the original. God has been pleased to provide for this, by giving the requisite helps, so that the mere English student, by referring to the proper data, with a sound judgment, has all the means of arriving at a correct decision. He has it in his power to ascertain all the uses of any of the original words. If we except the names of a few sensible objects, the words of one language have not their precise and invariable equivalents in any other. A word which in certain relations will accurately represent one in another language, will, in different connections, utterly misrepresent it. Take, for example, the English *fulfil* and the Greek word *πληροο* (*pleroo*). They are very nearly equivalent, and yet, in the New Testament, seven different Greek words are represented in the translation by *fulfil*; and the Greek term *pleroo* is rendered in different texts by fifteen different English words and phrases. Of all the possible renderings, the one which should, in a given case, be adopted, can only be decided by knowing all the different uses of the word, and considering its context.

Now, when we show that certain words have a particular sense in a given connection, because you can show that in other connections, they are used in a different sense, it does not affect their sense in the former instance. When you prove that in one place that the word *ψυχή* denotes the person (as it does in Acts 2:41—"And the same day were added unto them about three thousand souls"—*ψυχαι*, persons), it does not follow that its use is the same in Matt. 10:28—"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Here the *soul* is more than the body; for the body may be killed by those who cannot kill the soul. Your reasoning would give power to kill the person after the person is killed. Again. Suppose that sometimes the word *hell* denotes the grave, can it have this signification in Luke 12:5—"Fear him which, after he

* You recollect you once claimed a philological connection between the sense of the Hebrew *karah* and the Greek *karate*—based on the similarity of their first sound. We lately took occasion to consult a finished Greek and Hebrew scholar on that point; he said, if they were of one language, it would indicate no more connection in their sense, than is indicated by the similarity of sound in "comfort" and "courage." And that being of different languages, it indicates still less. Where words in our language are derived from a foreign root, there will be an agreement in the sense as well as sound—not otherwise.

hath killed, hath power to cast into hell; yea, I say unto you, Fear him." If the body is only to be cast into the grave, it would make the sexton more an object of dread than the assassin. This cannot be the meaning. We are to fear what may befall us after we are killed.

Now, Bro. Cook, your views and feelings would sound very strangely, if you should use *all* the words the Spirit has made use of. We find no passages which we may not use in perfect consonance with our faith, without any qualification of the language of inspiration. We tell the wicked they will perish,—they will be destroyed,—they will die the second death,—that the terrors of the Lord will consume them, &c. Because we know that the common sense of mankind attaches a meaning to those terms in perfect harmony with other scriptures, that we never hear those of your faith making use of, without explaining them away. It would sound strange to hear you tell the sinner to fear him, who, after he had killed the body, had power to cast into hell.—It would sound more strange to hear you present the threatening of everlasting punishment,—of the worm that shall never die,—of the fires that shall never be quenched,—to picture to them the smoke of that torment which will ascend forever and ever, where they shall have no rest, but shall be tormented day and night forever and ever, &c. &c., without any qualification—without premising that these words of inspiration have a meaning at variance with that attached to them by the general usage of mankind. You never speak, with Paul, of being absent from the body, and the same time present with the Lord. (2 Cor. 5:8.) Had you, in the place of Paul, been admitted to a sight of the glories of the third heaven, in describing the occurrence, you would have had no occasion to add to the record, that you did not know whether you were in the body or out! With your belief, that the mind can take no cognizance out of the body, you could not have doubted respecting it; you would have said, "I was caught up in my body." Paul was less confident than you, that the spirit is dependent for its intelligence on his present organization. Had you been in the place of the Saviour, and wished to illustrate the difference in the future state between the righteous and wicked of this, you would not have used the illustration of the rich man and LAZARUS; or had you used it, it would have been in language very different from that made use of by the Saviour. Instead of saying, LAZARUS died, and was carried by angels into ABRAHAM'S bosom, you would have said, "He died, and will be raised in the first resurrection, when he will be admitted to ABRAHAM'S bosom."—Instead of the rich man died, was buried, and lifted up his eyes in hell in torment, you would have said, "At the second resurrection he lifted up his eyes," &c. In your illustration you would have had no place for Dives' five brethren still living on the earth, in danger of coming to that place of torment. You would not, with your views, have represented Dives as requesting that LAZARUS, whom he already saw, should be raised from the dead to go to his brethren; and instead of your making ABRAHAM say how useless it would be for one to rise from the dead and go to them, you would have had him answer that they were already raised from the dead, and that his brethren were now in the same condition with him; and instead of their both speaking of that as a place of torment, you would have spoken of it as the period of torment which was to terminate his existence. We have no fault to find with those who express their faith in the language of inspiration—using *all* the words of inspiration to express their views. You must remember that in assailing this doctrine, you assail what we regard as invulnerable. Had we time and space, we should like to take up, sentence by sentence, every argument ever advanced against it. There is much in the Scriptures, the phraseology of which cannot be reconciled with your theory—in the channel of which your thoughts, views, and feelings cannot be made to flow. These are important considerations; and although you have pronounced these views heathenish, and avowed your belief that we were dishonest in adhering to them; yet we would affectionately entreat you to re-examine this subject, and put to yourself the solemn question, How can a theory be right, when consistent with it you cannot quote some of the plainest scriptures. How it can be right, when you have to explain them away, or omit their use: thus depriving yourself of a portion of the Word which inspiration has given you.

We very much dislike to turn aside to these minor questions; but we hold no views we are not able and willing to defend, when pressed to the contest.

"My address is Brooklyn, N. Y., 116 Willoughby street."
I. E. JONES.

Summary.

The Lord willing, we will hold a tent meeting in Tunbridge, Vt. on land belonging to Bro. Wm. Swan, two miles from the market, on the first branch of the White river, to commence Sept. 28, at 11 A. M., and continue as long as shall be thought best. Let those who attend bring provisions and tents—horse keeping can be had on the ground. Ah, saints and sinners, are invited to attend. Brethren, let nothing hinder you from coming up to this feast of tabernacles.

R. V. LYON,
A. SHERWIN

By Divine permission, there will be a Camp-meeting in Barnston C. E., on the road from Stanstead Plain to East Hatley, on Negro River, near the Jones schoolhouse, seven miles from Stanstead Plain, thirteen miles from the outlet of Magog Lake, and five miles from East Hatley, to commence Sunday, Sept. 17, and continue eight

There will be an Advent Conference in Buxton, Me., commencing Thursday evening, Sept. 7th, and continue over the Sabbath, at Bro P. Staple's. Bro. Turner, Churchill, Couch, and Fussett are expected to attend. We earnestly request the attendance of Bro. Ed. Cain, Bingham, and others.

Brn. A. Sherwin and R. V. Lyon will commence a tent meeting at Bristol, Vt., on Friday before the first Sabbath in Sept., at 1 o'clock and continue as long as shall be thought best. We have procured a tent that will seat about a thousand persons. Let the friends in this section rally, and come with board, &c.

In West Stafford, Ct., to commence on Monday, Sept. 4th, and continue till Saturday morning.

In North Dartmouth, on the farm of Deacon David Wilson, commencing Sept. 11th.

APPOINTMENTS.

Bro. Hale may be expected to preach at Philadelphia to-morrow and to spend a short time there, or in that neighborhood.

Bro. J. P. Weethce will fulfil the following appointments:—

At Buffalo,	"	"	"	Sept.	1st.
" Rochester,	"	"	"	"	8th.
" Boston,	"	"	"	"	13th.
" New York,	"	"	"	Oct.	6th.
" Philadelphia,	"	"	"	"	13th.

Providence printing, I will meet with the brethren at Morrisville, Pa., Lord's-day, the 27th. I shall visit Philadelphia the following week, and will attend meetings as the brethren may wish.

N. BILLINGS.

The Lord willing, I will preach at Litchfield Sept. 2d and 3d; Gardner, 8th to the 10th; Hallowell, 15th to the 17th; at South China, 20th and 21st.

J. R. GATES.

The Lord willing, I will speak to the people in Abington the first Lord's-day in September. — L. D. THOMPSON.

The Lord willing, I will preach at Northfield Farms, Mass., the 27th; Whately, the 28th, evening; Cabotville, the 29th, do; Jawbuck, the first Sabbath in Sept. S. I. RONEY.

If God will, I shall fulfil the following: Jacob Powley, near Kingston, Aug. 31st, 7 P. M.; W. Johnston, Matilda, Sept. 3d, 11 A. M. duty require, I will spend a short time with the friends.

D. CAMPBELL.

Bro. W. Burnham will be at New Durham Ridge the third Sunday in August.

My P. O. address is Manchester, N. H. I still follow my business of putting in my water-wheels, and locating mill-dams, etc., or advising in repairing the same; and will attend to calls for a reasonable compensation. All letters (to be post paid) directed to me at Manchester, N. H., will receive immediate attention.

HIRAM MUNGER.

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ADVENT



Luke 9:28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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BOSTON, SATURDAY, SEPTEMBER 2, 1848.

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The Ransomed Church.

BY JOHN EAST, M. A.

Pure as the virgin robe of Eve, that flowed
So chastely fair in Eden's fragrant gales,
And met the waking eye of man's first gaze—
Yes, purer far than e'en that spotless garb,
Appeared the ransomed church, when, all complete,
Descending from her God, down heaven's bright road,
The prophet's eye beheld her, full prepared,
Adorned for her husband as a bride.
That robe, wove by the hand that bled and died—
Washed white (mysterious process) in its blood—
Awaits her now, ere long to be assumed.
No tear shall ever stain that bridal vest,
Nor sorrow o'er its lustre cast a shade,
No death defile it in the grave's dark dust.
A member, though the least, a member still
Of this betrothed church, my soul shall wear
The wedding garment, and with humble joy
Sit at the marriage supper of the Lamb.

Apocalyptic Sketches.

BY REV. JOHN CUMMING, D. D.

THE SIGNS OF THE SECOND ADVENT.
"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."
—Rev. 16:15.

(Concluded.)

ANOTHER sign of the last times, besides the increase of Popery and Infidelity, and the dislocation and disintegration of parties, is the increased interest, as I have told you, which is felt in the Jews. This is one of the startling phenomena of the age, one of the premonitory signs of closing cycles, and a coming Lord.

I may notice, also, as a prelude to our Lord's advent, the great efforts that are made in every portion of the globe at self-perfection, or, rather, as it has been called by another, self-regeneration. Do I not see throughout the length and breadth of society the most strenuous, and in their place, the most commendable efforts to add to the perfection of our nature, to expedite the full development of all we are capable of, in short, if possible, to bring on a millennium of happiness without Christ, in the midst of our earth. For instance, our sanitary improvements, the most proper, and the most laudable, are pointed to by some as if they could bid defiance to the judgments of God, and even to death itself; and hydropathy, and homoeopathy, and successive pathies concocted by the talent of man, are set forth, one after another, as the true elixir of human life. Men seem to feel that they ought to live forever, and recollecting their original glory, they seek to grasp anything which will promise to enable them to do so.

Chemistry writes its books, and pursues its brilliant discoveries, as if persuaded that a world that groans beneath the curse has in it the germ, or secret, of millennial blessedness.

Education is the great demand of the day. Men are not agreed in what they should be educated. Some say they must be educated in the absence of all religion, which is just as absurd as that it is enough to cultivate the intellect, and dwarf the heart—to teach the young the knowledge of the creature, but not of the Creator. But if men are not agreed what must be taught, they are all perfectly agreed that men must be taught; and science, and geology, and astronomy, are constantly toiling and boasting of their discoveries, and some of them are brilliant: and Scientific Institutions, and Mechanics' Institutions, and Athensums are growing up on all sides of us; all this is knowledge, running to and fro, and increased, but what will be the result of this? But after all the most successful efforts have been made in cultivating the earth, till it is overspread with millennial crops—after science, geology, and astronomy have done their utmost to make man happy, by making man wise and rich, he will

feel that he has failed to reach the happiness of which our nature was made originally capable, and the cry will rise from the still aching heart of disappointed humanity, "Come, Lord Jesus," and He will come, and make them happy forever.

Another feature of the times that will precede the last day, will be great activity on the part of Satan. That activity shows itself now in a thousand shapes: sometimes Satan appears as an angel of light, in all the splendors of the archangel fallen; sometimes, as he is; in all his efforts, however, he combines the wisdom of the archangel with the malignity of the archfiend; he seems now as if dreading the everlasting fires in which he must soon live, and suffer, and is, therefore, anxious to attain a footing in some nook or corner of the globe where he may stave off, if not forever, at least for a little time, the great judgment which he knows must ultimately overtake him.

We see another symbol of the last days in the rank systems of error that grow up about us. America is overrun with fanaticism of the most hideous description. Even England is not without its fanatics, and as religion becomes more earnest in the hearts of the few, fanaticism will become rampant in the hearts of the many. Men can never be without a religion. They must have a religion of some sort.

We may expect, also, in the last days, and immediately prior to the advent of Christ, great and awful judgments, as our Lord himself has predicted, and tribulations such as have not been even since the world began. The signs of these loom in the distant horizon. I showed you some of them in the pestilence that fell upon the vegetable world—in the crashing that sounded through the length and breadth of our [English] commercial system within the last few years, the remains of which are now visiting the respectable tradesmen of our country, like the mists that settle first on mountain heights, and then descend to the valleys that lie around them: we see it in the state of things—across the Channel—all society fermenting, and ill at ease. There is not a nation of Europe that does not deprecate war, but there is not a nation of Europe that does not place its hand upon its sword-hilt, and hold itself ready for war. Preparation for it is laid down as a duty—"Men's hearts failing them for fear of the things that are coming on the earth," is literally true. Hence that profound thinker, whose biography has improved so many—Dr. Arnold—made this remark, and it is striking as coming from so severe and disciplined a mind as his: "My sense of the evils of the times that are coming, and of the prospects to which I am bringing up my poor children, is overwhelming; times are coming in which the devil will fight his best, and that in good earnest." He was no fanatic who said this, but a man of a calm and reflective mind.

Another sign of the near approach of the advent of Christ will be the spread of knowledge. Daniel gives us this indication when he says, "Many shall run to and fro, and knowledge shall be increased." Do we not see the signs of this around us? A century ago, if a man made a discovery in science or art, it was likely to be his fortune; but now, if one makes a discovery in chemistry, in science, or in any department of knowledge, in which a man would have staked a fortune in former times, he will find that a discovery made in 1848 is superseded by a more brilliant one before the year has closed. We see steam running and executing the errand of man, and carrying five hundred at once at the rate of fifty miles an hour! Man has made the greatest approach to the power, though he has not made a corres-

pondent approach to the holiness of God, when he takes the lightnings and makes them carry his messages. How true is it that many run to and fro, and knowledge is increased. We have explored the depths of the ocean, and searched the caves of the Alps; the march of intellect is the name with which the present age has christened itself. Not that we Christians should fear. Let that chemist work in his laboratory; encourage that astronomer, who spends the night in cataloguing groups of stars; let that mathematician pore over books, and waste the midnight oil; let that schoolmaster prosecute his work; let all men work hard, and work constantly; they are unconsciously under an impulse of which they see not the end. That impulse is a Divine one; they are opening channels for the Gospel; they are decking and dressing those handmaids that are to accompany the bride, when she meets the bridegroom: they are lighting new altar-candles, and polishing new gems for his temple; it is the rush of the waves of science, and literature, and knowledge that roll onward and upward to the presence of the everlasting throne, there to reflect the glory of Him that made them, and the riches of Him who is throned upon the very riches of the universe itself; and as if it were a forecast light of this blessed result, every discovery made within the last few years has been a discovery contributing to show the truth and the harmony of the Gospel with the facts of the universe. For instance, when we were told, in that very unphilosophical book, "Vestiges of Creation," that there is in a certain part of the firmament a mass of nebulous matter, and that this nebulous matter gradually forms itself into a shape, till fully developed it becomes a greater orb, a world in our planetary system; Lord Rosse turned his telescope to the alleged nebulous matter, which was said to be proof positive that worlds were made without a maker, and he discovered, that instead of being unmade embryo worlds, it consists of clusters of stars, or worlds already made, and larger than our own. Science is one of those which will outlast the Millennium itself, as the interpreter of the book of Nature. When I look up into that spangled and illuminated sky—when I look at those countless altar-fires that burn perpetually, and when by their light I see star beyond star, and planet beyond planet, and when I have viewed by the most powerful telescope the remotest stars of our system, I find that those remotest stars are but the sentinels and the outposts of that mighty host that lies scattered throughout the plains of infinitude, silently hymning perpetual praise around the throne of Him that made them, and giving glory to Him that lighted them up with all their splendor. I see the indisputable evidences of Deity, and I am constrained to pity the man who can speak of a creation without a Creator, as I am constrained to pity the man who can think of such a revelation as that of the Bible, without the recognition of God as its Revealer.

Let me notice another evidence of the nearness of the Saviour's approach in the present day, and that is, missionary effort. I showed you that the missionary enterprise began to be carried out during the outpouring of the vials, with augmented energy. All the great missionary societies are the offspring of the last fifty years. The Baptist Society arose in 1792; then came in succession, like mountain peaks, catching successively the rays of the sunrise, the London Missionary, the Church Missionary, the Church of Scotland schemes, and the Wesleyan missionary societies, all of which fulfilled that Apocalyptic picture of the angel flying abroad with the everlasting Gospel unto all the nations of the earth: and what does Christ himself say? "This Gospel of the kingdom

shall be preached unto all nations;" for what purpose? Is it said to convert them, and then shall the end come? No: "this Gospel of the kingdom shall be preached among all nations, for a witness;" and what then? and "then shall the end come." Now the Bible has been translated into the tongue of every nation, and the Gospel has been preached to every people. At length, China, which stood out so long, has been stormed by the soldiers of the Gospel, and the Christian banner has been unfolded in the midst of it. The event that follows, is the advent of Christ.

Another sign of the approach of our Lord is the apathy and unbelief that shall be felt with regard to it. One of the signs that Christ is near is the fact that even Christians will explain it away. There is no one thing stated more fully or more frequently in the Word of God than this: that, in these last days men shall say, "Where is the promise of his coming?" for since the fathers fell asleep, all things continue as they were from the beginning of the creation." "When they shall say, Peace and safety; then sudden destruction cometh upon them." Is not this what men are saying now? I doubt not some will retire from this hall and say, "What folly and fanaticism we have heard; we won't believe a word of what he said." My dear friends, if you like, reject all my views of Apocalyptic chronology, reject all my historical explanations, if you like; but do not reject this, that Christ, who died upon the cross, will come, and when ye think not, and reign, wearing his many crowns, and upon his glorious throne. Look for him; and the same Christ will come again, the husband to the widow, the bridegroom to the bride: he has promised that he will come to us, and "we shall be forever with the Lord."

And when I think of the time when he does come, I can scarcely realize that glorious Sabbath which will overspread the earth: that noble song which will be heard when the saints shall sing together, Holy, holy, holy, is the Lord God of Hosts! What a flood of beauty, magnificence, and glory, will roll over this now shattered orb, like the countless waves of an illuminated ocean; illuminated by Christ, the great central sun, around whom all systems revolve, and from whom all beauty comes. And, my dear friends, if there be the least probability in what I have said, is it not our duty to pause—to prepare and search if it be so?—When men heard that there was a new star somewhere to be detected in the firmament, there were some thousands of telescopes every night directed to the skies, and countless stargazers searching if, peradventure, they might discover it. My dear friends, a star comes brighter and more beautiful than any other, "the bright and morning star," too long concealed by clouds which are about to be chased away; why should not our hearts look for him? why should not the believer, who has shared in the bitterness and in the blessings of his cross, pray and pant for him, if, peradventure, he may share in the splendors of his crown? Is not the Lord welcome to us?—Crushed and bleeding humanity, amid its thousand wrongs, cries, "Come, Lord Jesus." The earth, weary with its goans, and the sobs of its children, cries, "Come, Lord Jesus." The persecuted saints in Tahiti and Madeira, in the dens, and caves, and solitary places of the earth, cry, "Come, Lord Jesus." And, surely, many a heart in this hall, that has been warmed by his love—that has been refreshed by his peace, sanctified by his grace, shall raise the same cry, "Come, Lord Jesus;" and the sublime response will descend from heaven like a wave from the ocean of love overflowing men's hearts, "Behold, I come quickly." As in some

great and populous city, the train comes thundering along, uninterrupted and unobstructed to its destination, so I believe Christ will come in the chariot of the Gospel; right through all the traffic, and the arts, and the sciences, and the literature of the world; all things giving it an impulse, and none presenting an obstruction.

Brethren, I this day close my lectures in Exeter Hall. I thank this vast audience for the solemn silence with which they have listened, and I praise God for the striking effects of which I have heard. I anticipate the day when I shall meet some of you in "the first resurrection," and rejoice with you in the presence of God, and of the Lamb.

We must all appear, some in the first, and some in the second resurrection: O, if these be realities, let me put it to you, why should any one of you hesitate whether you shall be in the first, or in the last resurrection? Why is it, when precious atoning blood is offered, and a glorious Saviour is preached to you—and an instant welcome, addressed to the worst and the very vilest of sinners—let me ask you—let me put it to you—dear friends—bear with me for a moment, while I put it to you—why should you die? why perish? why not be saved? when I bid you be Christians, I just bid you be happy. My dear friends, you will allow me to speak from experience. I know what the Gospel is, because I have tasted its sweetness; and I am perfectly convinced that no man can be happy, even in this world, who has not a personal interest in the Son of God. It is only when you can lift up your hearts and say, "The Rock of Ages is my trust—infinite, with all its grandeur, is my home—eternity, with its ceaseless ages, is my lifetime—the great God my Father, the Lamb upon the throne, my Saviour;" that you can add, "Come weal, come woe, come life, come death, come revolution, and earthquake, and tumults of the people, nothing can separate me from Christ."—O! with what an elastic footstep will you walk the world! with what courage will you brave its surges, and its storms, and its trials, conscious that all things work together for good to them that love God, and are called according to his purpose!

My dear friends, I say to many of you, Farewell; and I say that in a sense in which it is not often uttered. I say it not lightly, but solemnly. May you fare well in the first resurrection. May you fare well at the judgment day. May you fare well in time. May you fare well in eternity; and at that day when sighs and farewells shall cease, may we meet before the throne of God and of the Lamb, and so be forever with the Lord! Amen, and Amen.

Angelic Ministrations in the Last Days.

BY CHARLOTTE ELIZABETH.

For many hundreds of years our earth has been unvisited by angels, so far as the testimony of man's bodily senses is concerned; but the same faith by which we know that the worlds were made, that faith, which is the evidence of things not seen, assures us that with unremitting care and tenderness, the ministering spirits of heaven, minister unto them that shall be heirs of salvation; and our daily experience bears testimony that on many an occasion where dangers the most menacing have beset our path, or difficulties the most bewildering have perplexed it, we have had reason to confess with gladness of heart that "the angel of the Lord encampeth about them that fear him and delivereth them." In how many instances this occurs where we never are conscious of having escaped a perilous, or struck into a safe path in time of danger, through the watchfulness of our unseen friends, we shall perhaps learn when admitted into their happy fellowship forever.

But the time approaches when a great multitude of the heavenly host is again openly to visit earth, attendants on the triumphant state of Him whose lowly birth in a stable once brought to men's ears their hymns of thanksgiving to God. As the end of this dispensation draws nigh, we are taught to expect that the angels will take an exceedingly active part in what is going forward; and, first, we may refer to our Lord's discourses on this subject.—In explaining the parable of the tares and the wheat, he says, "The harvest is the end of the world, and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire: so shall it be in the end of this world: the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matt.

13:39-42. On another occasion, when speaking, not in parables, but in a strain of prophetic description, our Lord also showed the office reserved for the angels in regard to his own people. "And there shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory: and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other." Matt. 24:30, 31. This "great sound of a trumpet" is also mentioned by St. Paul, 1 Thess. 4:16—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God." The two-fold office of gathering together the elect, and of gathering out all that do iniquity, is likewise set forth very strongly in the Revelation: "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:2, 3. But a more remarkable parallel appears in another part, where the time referred to is evidently the same with that spoken of by our Lord, namely, the end of the present dispensation. We have there a harvest, first of the Lords elect, then of his enemies. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Rev. 14:14-16. This is clearly the gathering in of the wheat—the elect; the Lord's harvest of his redeemed people. What immediately follows corresponds with the destruction of the tares. "And another angel came out of the temple which is in heaven, he also having a sharp sickle: and another angel came out from the altar, which had power over fire, and cried with a loud cry to him who had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." Verse 17-19.

Again, while three unclean spirits go forth from the mouths of the dragon, the beast, and the false prophet, unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty, we find it is an angel who loudly summons all the fowls of heaven to gather themselves together to eat the flesh of these rebellious kings, their captains, and their hosts." Rev. 16:13, 14; and 19:17, 18.

From all this we may certainly infer, that in every event connected with the final triumph of the church, and discomfiture of her foes, angelic agency will be employed to a very great extent. Even if it were admitted that we must view symbolically what is said of the angels in the mysterious book last quoted, (which we do not admit,) we cannot suppose that our Lord also spoke in a figure. So far from it, the "wheat" and the "tares" and the "reapers" were figurative, but the "children of the kingdom," the children of the wicked one," and the "angels" were the actual beings referred to under those similitudes. We may quite as reasonably deprive the two former classes of their personal identity as the latter: just as properly take saints and sinners for imaginary beings as angels, as well doubt that the elect shall be finally admitted to glory, and the condemned sent into punishment, as that angels shall be the real instruments employed in conveying both to their respective destinations.—If we had nothing else to point to, those few words would settle the question. "The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels."

That the closing scene, then, of the present dispensation will be accompanied by a visible display of the hosts in heaven in great numbers, we can hardly doubt; those whom our Lord, then seated on the throne of his glory, shall confess or deny "before the holy angels," will certainly see those witnesses of their doom; and during the tremendous events that usher in

this judgment, while Satan and his legions are using every possible device to stimulate the rebellious bearing of hardened sinners, to confirm the doubtful in their unbelief, and to deceive the elect, these powerful and beneficent spirits, acting under an immediate command from their gracious King, will indeed encamp around his people. We may comprehend in some measure the necessity of such a constant guard in our present comparatively safe and easy state, and take comfort in knowing that so it is with us, if we truly love the Lord; but how unspeakably precious will then be the thought of his having given his angels charge concerning us, to keep us in all our ways, when earthquakes and storms, signs and wonders, false Christs and false prophets abound, to terrify or mislead us! Many a defenceless child of God, finding himself, like Elisha in Dothan, accompanied by foes, too numerous and too strong for him to contend against, will take comfort from knowing, and, perhaps, on some occasions seeing, that chariots and horses of fire, and flaming swords wielded by hands of angelic strength, are arrayed on his side. When Satan puts forth his utmost might in the rage of a last despairing struggle, against the Lord his conqueror, and the little flock that are about to bruise the great enemy under their feet, we may be assured that the zeal of "God's host" will be roused, and their love inflamed in a proportionate degree, contemplating as they will do, the manifold wisdom of God in the dangers, deliverances, and final glory of his church, while they execute the gracious purposes of his tender compassion towards the poor sheep of his pasture, appointed by wicked spirits and evil men, to be slain. It is, indeed, an overwhelming thought, what the aspect of this world will be, when, for a season, the restraint is taken off that now holds the wills of fierce and crude men within bounds; when the heathen, that is, all who are not Christ's, rage, and their kings and rulers conspire together to cast off the government of the Most High, and to root out his dominion from the earth. "Except those days should be shortened, there should no flesh be saved." For the elect's sake they will be shortened, and the harvest will be brought in more quickly than men expect; but under what circumstances will the angels divide and gather out the good seed from among the tares of the field? We know how Lot and his family were rescued from Sodom; we know how Noah and his household were shut into the ark, ere the waters of the flood lifted it up from the earth; and we know, though not from the page of inspiration, how the Christians were delivered from Jerusalem's dreadful destruction, by a temporary movement of the besieging army, who never dreamed of assisting them, but who thereby enabled them to flee to a place of safety. An ark, a Zoar, a pillar, there will always be to shelter that church, against which the gates of hell shall not prevail; and the Lord will send such guidance, that his poor trembling flock of wayfarers, "though fools, shall not err therein."

But it is when the Lord shall personally come again, in like manner as his disciples saw him go up into heaven, that the innumerable company of angels will be revealed. Such is the declaration: "The Lord himself shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8. Then shall the splendid imagery of the Psalms and prophetic writings be fulfilled; for what language, even of inspiration, can convey to our weak and darkened minds any realizing idea of those things of which eye hath not seen, nor ear heard, nor heart conceived, the terrible magnificence? One angel, described only as "a man in bright clothing," made the bold and pious Roman centurion afraid; another, by the exhibition of his angelic knowledge and love, so overpowered the holy John, that he would have offered him worship due to God alone.—What then must be the full display of all that is dazzling in the Lord's triumphant hosts, when thousands of thousands shall stand before him, and ten thousand times ten thousand minister unto him? Their lively interest in all that concerns us, a race of creatures infinitely every way inferior to them, save only through the high exaltation of our nature by its union with Deity in the person of Christ, and the heavenly privileges thereby secured to his believing people, is matter of wonder; and whether they swell the chorus of praise over the ruins of the great harlot city, Rome, or spread the joyous tidings that Jerusalem is rebuilt, and again inhabited by her long lost children; or hover round the heavenly city itself, the

abode of those who have attained to the resurrection from the dead, with that song of angelic sympathy, "Let us be glad and rejoice, for the marriage of the Lamb is come," we shall be obliged to confess that they, respecting whom we have been accustomed to think so little; who have been watching the progress of all that regards us with unwearied diligence, and unflinching care, and whose loudest song of praise to their eternal King, hails him the Lamb that was slain,—slain for our redemption,—have such a claim on our love and gratitude, as can never be properly estimated, until, seeing our Lord as He is, we also see them as they are, and remember how incessantly, how willingly, they ministered to us, through the long years of our unsteady, perverse, inconsistent course; and contending with our foes, keeping guard over our steps, and finally thronging to welcome us to a full participation in all the glories of their own heavenly home.

This refers to the final period of the present dispensation, when we expect that he who is gone to receive for himself a kingdom will return to establish it on earth. There has, however, been a spiritual coming of the Lord Jesus to his people from the beginning, while the call to enter into the eternal world has successively reached them. When a believer departs to be with Christ, he becomes a resident in the celestial Jerusalem, entering into the peaceful rest of heaven, where Christ also sitteth at the right hand of the Majesty on high, there to abide, until with all the other saints, he is summoned to attend his Lord, and to be re-united to the body which he once left below. In this transition of the departing soul, it is certain that angels are always present, not merely as spectators, but as most active messengers of Christ. It is difficult to speak of the state in which a disembodied spirit finds itself, on launching into eternity: it is one of those things which every one is certain to know by experience, but which none can foreknow by any effort either of wisdom, or knowledge, or the most vivid imagination. The separate existence of souls, of every human being, from Adam to the last of his posterity who shall taste death, is not even questionable by any who believe in the revelation of God; and that all who have already lived and died, are now in companionship either with angels or devils, awaiting the resurrection of the body, either to life or damnation, is also set forth very plainly in Scripture. To Abraham's bosom, to the rest and happiness enjoyed by faithful Abraham, the angels bore Lazarus; while the rich man we are distinctly told, went to hell; and what is most remarkable, the angel who showed John the wonderful things contained in the Apocalypse, so identified himself with the prophets, and other obedient servants of Christ, as almost to do away the distinction between an angel and a glorified saint. Nor is this a solitary instance: our Lord, speaking of the claim that little children have on the tenderness and care of Christians, says, "I say unto you, that in heaven your angels do always behold the face of my Father which is in heaven." Matt. 18:10. And when the damsel who went to hear Peter there, the other disciples, assured that he was either imprisoned in fetters or slaughtered, explained it, saying, "It is his angel." Many ingenious theories have been started on this ground; but when all has been said that man can say, we are authorized only to receive what bears upon it the infallible and indelible stamp of truth, "Thus saith the Lord."

The apostle Paul, after enumerating many of those who by faith obtained the heavenly inheritance, includes in the same company all who had borne testimony during their lives to the truth, and staid themselves on the promises of God. He then shows that they had not yet obtained the promises to which all looked forward, but were kept waiting for us; that is, for the whole multitude of them which shall be saved. He speaks of them in their present state as a great cloud of witnesses encompassing us; and points to the circumstance as calculated to quicken us in "the race set before us," the same race wherein they also strove and succeeded. As too often happens, the force of this beautiful passage is greatly weakened by the injudicious division into chapters, of what was written continuously: but a little attention bestowed on these two chapters, without any regard paid to such arbitrary disjoining, will present in a very glorious light the perfect union and uninterrupted communion of the whole body of the elect, from the time of Abel to the last period—the removing of those things that may be shaken, and the final establishment of the kingdom that cannot be moved.

It is very remarkable, that he does not say to believers still in the flesh, Ye shall come, but, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

There is no doctrine so wholesome, so pure, so essentially necessary to be believed, that by overstepping its prescribed bounds it may not be wrested to a fearful error, and some who will not entertain this exceedingly important and unspeakably encouraging subject of angelic ministry, and the communion of saints, lest it lead them into unsafe paths, will dogmatize on the origin of evil, free will, and the secret counsels of the Most High, until they totter on the extreme verge of most presumptuous sin.—John's mistake is recorded for our warning, and the angel's gentle rebuke for our instruction; and with these before him, what has the humble worshiper of God to fear from an attentive investigation of this lovely portion of the divine economy of grace?

A Caution against Presumption.

There is no encouragement for us to continue in sin, because of the falls of good men. If David falls, he must begin afresh, repent anew, cry, like a poor sinner who had never repented before, "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies, blot out my transgressions." "Create in me a clean heart, O God, and renew a right spirit within me." If Peter falls, he is not to presume, "O, I have been a believer; I cannot finally fall away;" he must go out, and weep bitterly. If Job falls, his former bearing, profession, knowledge, are as nothing; he must begin again; he must learn to abhor himself, and repent in dust and ashes. I urge this with earnestness. The doctrines of grace, which are the very glory of the gospel, must not be perverted into encouragements to licentiousness. Mistakes on this point are not uncommon. There are some who say to themselves, "O, I have heard of God; I know the plan of salvation; I have correct views of divine truth; I have heard the most eminent ministers: surely, I am not a babe in Christ; no need for me to be laying again the foundation of repentance from dead works." But if your knowledge and hearing, with our profession and attainments, have not kept you from returning to sin, you have need to repent quite as much as, perhaps, more than that poor sinner, who, for the first time, is smiting upon his breast, and crying, "God be merciful to me a sinner."

"I will arise and go to my Father!" With a soul in such danger, with such a God and Father, such a Saviour, so great a salvation offered, I cannot hesitate; I must, I will go: I will take with me words—I will say in secret to Him who seeth in secret, Great and glorious God, pity a vile sinner! No! I bring thee a perverse heart; I lay before thee a gift which I myself abhor: yet look upon this loathsome thing; have compassion upon this guilty soul! Father, take it: Jesus, present it: cleanse it first in thy own blood, create it anew by thy Spirit, transform it, chasten it, do with it what thou wilt: only pity, pardon, save my poor soul! Repentance begins before saving faith, yet is improved and deepened after it, and by it. Let us go, and in secret humble ourselves before God, thankfully acknowledging repentance as a gift, and earnestly praying for grace that we may bring forth fruits meet for repentance.

Brethren, there is joy in heaven over one sinner that repenteth. Has there been, shall there be joy over you? If angels pause upon their golden harps, to make silence for music sweeter than their own, it is when the sorrowful sighing of a soul repenting ascends to the ear of God, through the mediation of Christ. Have you given them that joy? If Jesus, surrounded as he is with praises, and glorious in happiness, feels a new satisfaction thrill his sacred bosom, it is when he again sees of the travail of his soul, in another sinful soul repenting at the view of God, presented in his cross. Has he that satisfaction in you? I leave that question on your conscience.—*Hambleton.*

A Good Text.

"As a man chasteneth his son, so the Lord thy God chasteneth thee."—Deut. 5:9.

To chasten is to correct, to punish; and here

we have a very instructive comparison, or illustration, in many particulars.

First, it is the prerogative of a parent to chasten his children. He has a right to do it, and no one has a right to forbid, or hinder him. So God has an infinite right to chasten, to punish men for their sins. This needs no proof from Scripture or reason. It is a first truth, lying at the foundation of his moral government.

Second, a judicious parent delays chastisement as long as the safety of his child permits. He first admonishes, reasons, threatens, and in the last resort, punishes. So God deals with his children. He "does not willingly grieve and afflict them." "Mercy is his delight, and punishment his strange work." He never chastises them till it becomes absolutely necessary—till their highest and best good requires it.

Third, when he sees that nothing else will do, a faithful parent will chastise his son, and will not "spare for his crying." The same love for his child which withheld the rod to that moment, prompts him now to use it. He cannot in faithfulness withhold it. So it is with our heavenly Father. The same love which gladdens the hearts of his children, and makes their cup run over with blessings, induces him to take the rod and chasten them, when his goodness fails of bringing them to repentance. He will no more withhold his strokes, when his mercies have failed, than he will use the rod when it is not needed. His love constrains him to smite, when he sees that nothing else will do. He does it not in wrath, but in mercy. He does it to restore them from their backslidings, and save them from ruin. We find this great principle of his fatherly administration clearly propounded in the 59th Psalm: "If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving kindness I will not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." Instead, then, of rebelling and murmuring under the chastisement of our heavenly Parent, we ought to be thankful that we have a Father, who "in faithfulness afflicts us."

Fourth, a tender and judicious parent, when constrained in faithfulness to chastise his child, does not withhold his hand till he thinks the end of the punishment is answered; nor does he inflict a single stroke more than he believes to be necessary. He may go too far, or not far enough; and he certainly will punish with the greatest reluctance; but he feels that he may not spare the rod, however bitterly his son, who deserves it all, may cry under chastisement.

So it is with our heavenly Father; but with this infinite difference: He knows just how many strokes to inflict; just when, and how heavily to lay them on; and cannot possibly be too much excited when he punishes, nor swayed by any wrong feeling or motive.—When he takes his rod in his hand, he knows that his children will smart under it. He intends they shall. If they do not, it would do them no good. They often groan, and even cry out under the sore affliction; but this, though he pities them, as a father pities his children, does not induce him to withdraw his hand till the end which his infinite wisdom and mercy proposed, is reached. Hard as it is to endure Divine chastening in its extremest severity, it is difficult to conceive how a Christian who deserves it all could love more in being let off merely on the ground of his distress, before the design of the chastisement was effectually accomplished. When he sees, as we sometimes do, persons, who we hope are God's children, showing a wrong temper under some comparatively light affliction, we feel quite sure that if they are his sons and daughters, some heavier chastisement is in reserve, and that he will effectually subdue them before he has done.

On the other hand, we are equally confident, that God will not inflict a single stroke more than is necessary. Through misjudgment, or some other infirmity, an earthly parent might; but He cannot. Wherever a slight chastisement produces the proper and desired effect, it is enough. "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth we are dust."

How full and explicit is the apostle on this head in the 12th chapter of Hebrews: "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with his sons; for what son is he whom the father chasteneth not?"

But if ye be without chastisement, whereof all are partakers, then ye are bastards and not sons. Furthermore, we have had fathers of our flesh, who corrected us, and we gave them reverence—shall we not much rather be in subjection to the Father of spirits, and live? For they, verily, for a few days chastened us after their own pleasure; but He, for our profit, that we might be partakers of his holiness. Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them who are exercised thereby."

Our Wondrous Atmosphere.

The atmosphere rises above us with its cathedral dome, arching towards the heaven of which it is the most familiar synonyme and symbol. It floats around us like that grand object which the apostle John saw in his vision—"a sea of glass like unto crystal." So massive is it, that when it begins to stir, it tosses about great ships like playthings, and sweeps cities and forests, like snowflakes, to destruction before it. And yet it is so mobile, that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous, that iron shivers before it like glass, yet a soap-bell sails through it with impunity, and the tiniest insect waves it aside with its wing. It ministers lavishly to all the senses. We touch it not, but it touches us.—Its warm south winds bring back color to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle in our cheeks; even its north blasts brace into new vigor the hardened children of our rugged clime. The eye is indebted to it for all the magnificence of sunrise, the full brightness of mid-day, the chastened radiance of the gloaming, and the clouds that cradle near the setting sun. But for it the rainbow would want its "triumphal arch," and the winds would not send their fleecy messengers on errands round the heavens. The cold ether would not shed its snow-feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail-storm nor fog diversify the face of the sky.—Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary, monotonous blaze of light and heat dazzle and burn up all things. Were there no atmosphere, the evening sun would in a moment set, and, without warning, plunge the earth in darkness. But the air keeps in her hand a sheaf of his rays, and lets them slip but slowly through her fingers; so that the shadows of evening gather by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest, and to nestle to repose. In the morning, the garish sun would at one bound burst from the horizon of night, and blaze above the horizon; but the air watches for his coming, and sends at first but one little ray to announce his approach, and then another, and by and by a handful, and so, gently draws aside the curtains of night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goeth forth again to her labor till the evening.—*Quarterly Review.*

Nothing without Christ.

All the riches, pleasures, profits, and preferences of the world are but emptiness; your wisdom, your parts, your children, your lands, your revenues, without Christ, can amount to nothing; they are but like ciphers without a figure. It is said of believers, Having nothing, they possess all things; because, though they had nothing in the world, yet, having Christ, they have all things; and on the other hand, it may be truly said of the wicked and unbelieving, that, having all things they possess nothing; because, though they had all things in the world at their will, yet, being without Christ, they have nothing; all they have is but emptiness; yea, all they have is a curse, because they have not Christ. But all good things in the world are but shadows of what is in Christ. Outward riches are but a shadow of the unsearchable riches of Christ; outward life is but a shadow of Him who is the way, the truth, and the life; outward liberty is but a shadow of that freedom that is to be had in Christ; "If the Son make you free, then are you free indeed." John 8:36, importing that no freedom is freedom indeed and in truth but this; outward rest is but a shadow of that rest that is to be had in Him; "Come to me all ye that labor, and are heavy laden, and I will give you rest." The

sun in the firmament is but a shadow of the Sun of Righteousness, and of his glory; roses and lilies are but shadows of his beauty, who is the Rose of Sharon and the Lily of the Valley; rivers and fountains are but shadows of his fullness, who is the Fountain of living waters; not a fountain closed, but a fountain opened to us; plants and trees are but shadows of the verdure of Him who is the plant of renown, the tree of life. All things that have an excellency in them are but shadows of Him in whom excellencies do concentrate. All the stars of creature excellencies are but shadows of Him who is the bright and morning star.—*Ralph Erskine.*

Holiness in the Church.

The standard of holiness in our churches is lamentably low. Too many of those who profess to be followers of the meek and lowly Jesus, are intent upon the wealth and honors of the world. Earthly things, and not heavenly, engross their thoughts, and engage their hearts. To the incomparable charms of genuine godliness, they are almost, if not wholly, blind.—They are more anxious for large measures of worldly good, than for greater degrees of Divine grace. Scarcely, in this bustling, covetous age, can they be induced to recognize the paramount claim of the Lord Jesus to all their possessions—to all their energies—to all their heart. They have no sympathy, or almost none, with the Son of God, in his purposes, plans, and sufferings, for the conversion of a lost world. Scarcely can they be brought to feel a proper concern for the eternal welfare of their own flesh and blood, while they are all eagerness to secure for them an earthly inheritance; the fleeting bubbles of an hour. Who that loves his Saviour and the souls of men, has not mourned over the low state, and the low standard of religion in the churches? This it is that grieves away the Holy Spirit, that deprives us of his converting influences, and makes the ways of Zion to mourn. This it is that paralyzes every department of Christian benevolence, dries up the streams that should enrich a barren world, and makes religion a reproach among men.

Such the church must cease to be. She must arise and shine, radiant with the beams of holiness, with the glory of her God upon her. You, dear brethren, are to have a part in this work of restoration and renovation. But, for this peculiar work, you need what none of you have yet too fully experienced. You need to be baptized with that baptism that Christ, your Master, was baptized with; to drink of the cup of which he himself so freely drank. You surely have as much need, as had the eleven, to tarry in the city of Jerusalem, until you be endued with power from on high. If you would lift up the fallen, you must yourself be firm. If you would elevate the standard of holiness, you must yourself have advanced beyond your brethren in truth and grace. It is not argument, nor entreaty, nor admonition, that will secure this end. All these have been tried in vain. You must get you up into Horeb, and there commune with the God of Israel, until your very faces shine with holy radiance, as did the face of Moses. You must dwell in the heavenly mount, until you become so absorbed with the Divine glory, as to become insensible to human applause and earthly honor. When they to whom you are sent with God's message shall be constrained to exclaim of you, "Truly, this is a man of God!" then they will hear; then your words will penetrate their hearts; then your profiting will appear in the profiting of them that hear you. If you would have your people humble, holy, active, laborious, and self-denying, such you must also be. You must be laden with the spices of the heavenly Canaan, if you would be a savor of life unto life—a sweet savor of Christ in them that are saved, and in them that perish. You must be an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity—in all things showing yourselves patterns of good works.—*Rev. F. F. Hatfield.*

HOPE IN GOD.—The sailor on the midnight sea, if he would behold the star that alone would guide him across the trackless deep, must look not on the dark troubled waves, but at the clear blue heavens. If the sky is overcast and the star veiled by clouds, he must turn to his compass, and its needle, ever true to the pole, will point to the star, though it be all hidden from his vision. So we, tossed on many a billow, if we would see heaven's guiding light, must look, not on the waves of temptation, that dash and break around, but above to God.—Should darkness and clouds gather in the sky,

let us turn to the Bible, and it will point to Him who shines beyond the clouds in unchanging glory.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, SEPTEMBER 2, 1848.

Prof. Gaussen on Inspiration.

(Continued.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16, 17.

After incredible labor in the comparison of all discovered MSS., and the collation of every passage, the original text is found more pure than the most pious men had dared to hope. So that Christianity, instead of being assailable on this point, stands invulnerable. Indeed, so perfect is the agreement, that learned men are so well united in their opinion respecting the true reading of each passage, that all religious societies, whether Greek, Roman, or Protestant, Christians, and Jews, all have adopted the same text: so that in their respective schools they use the same Greek Testament, GAUSSEN asserts, without the difference of an iota (i)—the smallest letter in the Greek alphabet.

5. The next objection considered is, that of errors of reasoning, or of doctrine, which some text they find enunciated in the letter of the original text.

He shows that every fact, reasoning, quotation, and doctrine of Scripture have in turn been assailed by the adversaries of the inspiration of the Scriptures. But, says GAUSSEN:—

"The experience of every age, and especially that of the latter times, has sufficiently shown, that before an impartial examination, these difficulties, which they oppose to the Scriptures, vanish; these obscurities are illuminated; and quickly, unexpected harmonies, beauties that until then no human eye had perceived, are revealed in the word of God by the objections themselves. To-day, objects of doubt; to-morrow, better studied, they are incentives to faith; to-day, sources of trouble; to-morrow they are proofs."

To this part of the subject we would call the particular attention of those who venture to add to the letter of the text, the conclusions arrived at by their unassisted reason. Those who would correct the clear enunciations of Scripture testimony, he asks:—

"Where will you stop when you have once entered on this path? And by what reasons will you in your turn stop those who wish to go still beyond you? You dare to correct one part of the word of God; by what right then will you blame those who may wish to correct the rest? Beings of yesterday, whilst they are traversing this earth as a shadow, with the eternal Book of God in their hands, they dare to say: This, Lord, is worthy of thee, this is unworthy of thee! They pretend to select for themselves in the oracles of God, to ascribe one part of it to the folly of man, to separate the mistakes of Isaiah or Moses, the prejudices of Peter, or of Jude, the paralogisms of Paul, the superstitions of John from the thought of God! Lamentable rashness! We repeat it; where will they stop in this fatal work; for they place themselves at the very table, on the one side of which are seated the Socinians, the Grimaldis, the Priestleys; and on the other, the Rousseaus, the Volneys, the Dupuis. Between them and Eichhorn, between them and William Cobbett, between them and Strauss, where is the difference? It is in the species, not in the genus. It is in the quantity of the imputations of errors and of irrelevant remarks; it is not in the quality. There is some difference in their boldness, none in their profaneness. The one and the other have found errors in the word of God; they have both pretended to rectify them. But, we ask, is it less absurd, on the part of a creature, to wish to improve in God's creation the hyssop that cometh out of the wall, than that of the cedar of Lebanon; to pretend to rectify the organization of a glow-worm, than to wish to increase the light of the sun? By what right will ministers, who say that they see nothing but the language of Jewish prejudices in the accounts given by the Evangelists, of the demoniacs and the miracles of Jesus Christ driving out the impure spirits; by what right will they pronounce it strange that another sees in the miracles of Saul's conversion, of the resurrection, of the multiplication of bread, or of the day of Pentecost, nothing but a discreet and useful compliance with the ignorance of a people fond of the marvellous? By what authority would a professor who denies the inspiration of Paul's arguments, blame Mr. De Wette for rejecting that of the prophecies of the Old Testament, or of Mr. Wirmann making his separation of the New Testament, or Mr. Strauss changing into fable the miracles and the very person of Jesus Christ?"

6. The next objection noticed is, that of "errors in the narrations—contradictions in the facts" of the sacred writers.

This opens a large field of inquiry. It is easy to multiply assumed contradictions; and to notice all which have been alleged against the Scriptures would require volumes. Prof. G. notices the principal ones, and shows that on a full examination, all difficulty is imaginary. He shows how some of them are started by not considering the brevity of Scripture narration, circumstances which would reconcile seeming discrepancies being now unknown after the lapse of centuries—by forgetting that when the same events are recorded by different writers each may omit particulars recorded by the other—that incorrect translations obscure the true sense—that two or more events are frequently similar, and mistaken for each other—that the full force of a passage is sometimes not comprehended, &c. &c. The reader must refer to the book for anything like a clear conception of its refutation of this objection. We could not present it by any quotations we could make.

7. The next objection considered is, that of "Errors contrary to the Philosophy of Nature." Some reason thus:—

"In inspiring his apostles and his prophets, God would make of us not scholars, but saints. We might then, without danger, leave the holy Scriptures to speak ignorantly of the phenomena of the material world; their prejudices on such subjects are innocent, but unquestionable. Do you not often hear them speaking as if the earth was immovable, and the sun in motion? This heavenly body, according to them, rises and sets: 'its course is from one end of the heavens unto the other.' (Ps. 19.) The moon and stars are likewise in motion; the sun, by the command of Joshua, stood immovable in the mid-heaven; it stands still in Gibeon, and the moon in Ajalon. (Josh. 10:12.) 'The earth is founded upon the seas.' (Ps. 24:2.) 'Taken from the water, it exists in the water.' (2 Pet. 3:5.) 'God has laid its foundations: it shall never be moved.' (Ps. 104:5.) Can you admit that this is really the language of the Creator of the heavens and the earth, speaking to his creatures?"

After refuting this objection, so far as it refers to the miracle of Joshua, Prof. G. says of the reproach, that the Scriptures speak of the daily phenomena of nature in a way that appears to show ignorance, and is incompatible with a plenary inspiration:—

"Would they have had the Bible speak like Isaac Newton?"

"The expression of appearances, provided it be exact, is among men a language philosophically correct; and is that which the Scriptures ought to adopt. Would you have the Bible speak to us of the scenes of nature otherwise than as we speak of them to one another in our social or domestic intercourse; otherwise than even the learned themselves speak of them to one another? When Sir John Herschel asks his servants to send some one to wake him exactly at midnight, for the observation of the passage of some star over his meridian lens; does he think himself obliged to speak to them of the earth, of her rotation, and of the moment when she shall have brought their nadir into the plane of her orbit? I think not. And if you should ever hear him converse, in the Observatory of Greenwich, with the learned Ayrie, you would see that even in this sanctuary of science, the habitual language of these astronomers is still just like that of the Scriptures. For them, the stars rise, the equinoxes recede, the planets advance and are accelerated, stop, and retrograde. Would you then have Moses speak to all the generations of men in a language more scientific than that of La Place, of Arago, and of Newton?"

"Examine all the false theories of the ancients and moderns; read, in Homer or Hesiod, the religious codes of the Greeks; study those of the Buddhists, those of the Brahmins, those of the Mohammedans; you will find in them not only systems revolving in their views of the Deity, but you will there meet the grossest errors concerning the material world; their theology will doubtless be revolting to you; but their natural philosophy too, and their astronomy, always bound to their religion, will present the most absurd notions."

"Read in the Chon-King and the Y-King of the Chinese, their fantastic theories about the five elements, (wood, fire, earth, metal, and water,) and of their powerful influences upon affairs, both human and divine."

"Read in the Shaster, in the Pouran, in the four books of the Vedam, or law of the Hindoos, their shocking cosmogony,—the moon, they tell us, is 50,000 leagues higher than the sun; it shines by its own light; it animates our body. The night is formed by the descent of the sun behind the Soneyma mountains, situated in the middle of the globe, and many thousand leagues high. Our earth is flat and triangular, composed of seven stories, each of which has its own degree of beauty, its inhabitants, and its sea."

"Read again the philosophers of Greek and Roman antiquity; Aristotle, Seneca, Pliny, Plutarch, Cicero. How many sentences do you find of which one alone would suffice to compromise all our doctrine of inspiration, if it should be found in any book of the Bible! Read the Koran of Mohammed, representing mountains as being made to hinder the earth from being moved, and representing it as held by anchors and cords. What do I say? Read even the cosmogony of Buffon, or some of the ironies of Voltaire

upon the doctrine of a deluge, or upon the fossil animals of a primitive world. We will go still farther. Read again, we say, not the absurd reasonings of the Pagans, of Lucretius, of Pliny, or of Plutarch, against the theory of antipodes, but even the fathers of the Christian church."

"But now, open the Bible; study its fifty sacred authors, from that admirable Moses, who held the pen in the desert, four hundred years before the Trojan war, even to that fisherman, the son of Zebedee, who wrote fifteen hundred years afterwards, in Ephesus and Patmos, under the reign of Domitian; open the Bible, and search if you there can find anything like this.—No.—None of the semistakes which the science of every age discovers in the books of the preceding ages; none of these absurdities especially, which modern astronomy discovers in such great numbers in the writings of the ancients, in their sacred codes, in their philosophies, and in the most admirable pages of even the Christian fathers, none of those errors can be found in any one of our sacred books; nothing there will ever contradict that which, after so many ages, the investigations of the scientific world have revealed to us as sure, concerning the state of our globe and of the heavens. Go carefully through the Scriptures, from one end to the other, seeking for such spots; and whilst you give yourself up to this examination, remember that it is a book which speaks of everything, which describes nature, which recounts its grandeur, which narrates its creation, which tells us of the formation of the heavens, the light, the water, the atmosphere, the mountains, the animals, and the plants; it is a book which teaches us the first revolutions of the world, and which also predicts to us its last; it is a book which relates them in circumstantial histories, which exalts them in a sublime poetry, and which sings them in fervent hymns: it is a book full of oriental imagination, of elevation, of variety, and of boldness; it is a book which speaks of the celestial and invisible world, and at the same time of the earth and of things visible; it is a book to which nearly fifty writers, of every degree of cultivation, of every state, of every condition, and separated by fifteen hundred years from one another, have successively contributed; it is a book written first in the centre of Asia, in the sands of Arabia, or in the deserts of Judea, or in the courts of the Jewish Temple, or in the rustic schools of the prophets of Bethel and of Jericho, or in the sumptuous palaces of Babylon, or upon the idolatrous banks of Chebar; and afterwards, in the centre of western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as in the bosom of pantheism and of its sad philosophy; it is a book whose first writer had been for forty years the pupil of those Egyptian magicians, who regarded the sun, the stars, and the elements as endowed with intelligence, re-acting upon the elements, and governing the world by continual effluvia; it is a book whose first writer preceded, by more than nine centuries, the most ancient philosophers of ancient Greece, and of Asia, Thales and Pythagoras, Zaleucus, Xenophon, Confucius; it is a book which carries its descriptions even to the plains of the invisible world, even to the hierarchies of angels, even to the most remote periods of the future, and to the glorious scenes of the last day; now, seek in its fifty authors, seek in its sixty-six books, seek in its 1189 chapters, and its 31,173 verses. . . . Seek one alone of those thousand errors with which the works of the ancients and the moderns are filled, when they speak either of heaven or of earth, or of their revolutions, or of their elements; seek, you will not find."

"Its language is unconstrained, open; it speaks of everything, and in every strain; it is the prototype, it has been the inimitable model, nay, the inspirer of all the most elevated productions of poetry. Ask Milton, the two Racines, Young, Klopstock. They will tell you, that this divine poetry is of all the most lyric, the boldest, the most sublime; it rides on a cherub, it flies upon the wings of the wind. And yet this book never does violence to the facts nor to the principles of a sound philosophy of nature. Never will you find a single sentence in opposition to the just notions which science has imparted to us, concerning the form of our globe, its magnitude and its geology; upon the void and upon space; upon the inert and obedient materiality of the stars; upon the planets, upon their masses, their courses, their dimensions, or their influences; upon the suns which people the depths of space, upon their number, their nature, their immensity. So, too, in speaking of the invisible world, and of the subject of angels, so new, so unknown, so delicate, this book will not present you a single one of its authors, who, in the course of one thousand five hundred and sixty years of their writing, has varied in describing the character of charity, humility, fervor, and purity, which pertain to these mysterious beings.—(To be continued.)"

Sign of the Son of Man.

"And then shall appear the Son of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall wail. For the Son of Man coming in the clouds of heaven with power and great glory."—Matt. 24:30.

No one thing has been more a subject of speculation, among believers in the personal advent of CHRIST, than the nature of the SIGN spoken of in the text.

Some have supposed it to be an unusual appearance in the heavens, immediately preceding the advent; others, the Son of Man himself; others, the signs before given—the darkening of the sun and moon, and the falling of the stars; while ANELLI, in his large painting, has represented it by the appearance of a cross in the heavens.

We are indebted to Bro. R. HUTCHINSON for a suggestion he made when here in the spring, which,

after mature consideration, we are satisfied presents the true idea.

By referring to the chapter of our text, it will be seen that the disciples asked the SAVIOUR, "What shall be the sign of thy coming and of the end of the world?" The disciples had connected in their minds the end of the world with the predicted destruction of Jerusalem, and asked the question in connection with another, importing when the destruction of Jerusalem should be. The SAVIOUR, in replying to them, proceeds to disconnect these questions. He answers that respecting the destruction of Jerusalem, speaks of the tribulation of those days, &c., and then turns to the question of his second coming. The question was, not What shall be the evidence of the nearness of thy coming? but, What shall be the sign (σημεῖον—semeion) of thy coming (παρουσία—parousia)? The word semeion is literally a sign, mark, token, or proof of anything,—that by which anything is designated, distinguished, known. The word parousia indicates the being or becoming present, the manifestation, the advent or coming again, the personal presence of the one to whom it is applied. It occurs twenty-four times in the New Testament, and in every instance where it is not used in reference to CHRIST's second coming, it designates the bodily presence of the one referred to,—as in 1 Cor. 16:17; "glad of the coming of STEPHANUS;" 2 Cor. 10:10—"his 'bodily presence (is) weak,'" &c.,—thus furnishing the strongest evidence, that when applied to CHRIST, it denotes his second personal appearing. The question of the disciples may then thus read: What shall be the token of thy manifestation? i. e., how shall we designate thy appearing?

In replying to this, the SAVIOUR said to them (v. 24), that there should "arise false Christs, and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect." How would they deceive them? By palming themselves off as the predicted Messiah. How might they be detected? By the sign, or token the SAVIOUR gave them, by which his own manifestation should be designated. Therefore he said to them, "If any man shall say unto you, Lo, here is CHRIST, or there; believe it not:" "behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Why should they disbelieve all such announcements of his coming? Because they would be unaccompanied by the token which should distinguish the coming of the true CHRIST; "for," said the SAVIOUR, "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming (parousia) of the Son of Man be." The distinguishing characteristic of CHRIST's coming, over that of false Christs, consists, then, in its being like the lightning's flash, illuminating the entire heavens—shining from the east even unto the west, from the one part under heaven even unto the other part under heaven. This, then, must be the sign of his coming, the evidence of his appearing, the token of his manifestation, the sign of the Son of Man in heaven,—the proof to the astonished inhabitants of earth that CHRIST is indeed revealed from heaven,—has come in all the Father's glory.

After answering their question respecting what the sign of his coming shall be, the SAVIOUR proceeds to inform them when it shall be—this being embraced in the question, "When shall these things be?" He had already taken them down past the destruction of Jerusalem, and the tribulation which should follow during the days of the pagan and papal persecutions; and he adds (v. 29): "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." All these occurrences, fill a place in the order of the events which were to intervene between the destruction of Jerusalem and his second appearing. They are no part of the sign of the Son of Man in heaven—are no evidence that his advent has transpired. "When ye shall see all these things, know that it is near, even at the doors"—so near, that the generation witnessing such remarkable occurrences should not pass away till all these things be fulfilled—so nigh, that "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This was to be as certain evidence of its approach, as the leafing out of the trees in the spring is of the approach of summer—but not a sign of CHRIST's appearing.—"Then," says the SAVIOUR (v. 30), "shall appear the sign (σημεῖον—semeion), the same that the disciples enquired respecting, of the Son of Man in heaven: and then"—when that shall appear, when the evidence of his manifestation shall be apparent to all—"shall all the tribes of the earth mourn, and

they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels before him with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other."

OBJECTION.—It may be objected to this view, that it does not distinguish between the sign of the Son of Man, and the Son of Man himself. We reply, that it does distinguish. The Son of Man may come; but there must be a token that it is the manifestation of HIM. This token is needed, that the elect may not be left tokenless, to run after the false Christs and false prophets who may previously, from time to time, appear. They, therefore, for evidence of CHRIST's coming, are to look for the accompanying glory and splendor in which he is to be manifested. The illumination of the heavens, as the lightning flashes athwart a cloudless sky, by his resplendent glory, may precede for a little space the visible manifestation of his person; but so conclusive will be the evidence that it is the accompaniment of his appearing, that all the tribes of the earth will mourn, and they will call for the rocks and mountains to shelter them from their coming Judge. But no shelter will they find: they shall see the Son of Man coming in the clouds of heaven.

When the SAVIOUR says, they shall see the sign of the Son of Man in heaven, it pre-supposes that a sign is referred to, the nature of which had been already defined. This could have been done only in v. 27, where the coming of CHRIST is distinguished from that of false Christs, by its being compared to the lightning, illuminating the entire heavens. If there had been no previous definition of it, there could be no particular force in speaking of it as the sign. If its nature had not been defined, it could be no sign, token, or proof of anything. If it was not clearly defined, some might imagine it one thing, and some another; and when one should behold some remarkable occurrence, he might suppose he had seen the sign, and another might fancy it in something else. To make it a sign, it became necessary to provide against all such liabilities, by giving a sign, so distinctly marked, that on beholding it, none could mistake respecting it. This has been done only in the likening of it to the lightning of heaven. And hence we conclude, with Bro. HUTCHINSON, that the sign of the Son of Man in heaven—that embraced in the question of the disciples, What shall be the sign of thy coming?—is the glory in which the SAVIOUR shall be revealed, as the light shineth out of the east, and shineth even unto the west. For he "shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord JESUS CHRIST."—1 Thess. 1:8. May God grant, dear reader, that we all may be so obedient unto the heavenly warning, that the appearing of the sign of the Son of Man, may be to us a token of glad recognition, and not the prelude of unutterable, unending woe, which shall be the portion of those "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord JESUS CHRIST may be glorified in you, and ye in him, according to the grace of our God, and the Lord JESUS CHRIST."

Religious Intolerance.

Bigotry is excessive prejudice against the opinions of others; blind and unwarrantable zeal in favor of a party, sect, or opinion. It is a spirit of narrow-mindedness, which discovers the grossest faults in others, where only virtues can be seen in one's own self or sect.

We have witnessed the unloveliness of this spirit as it has been manifested towards us, as Adventists, and towards the opinions we cherish, by those who have dissented from us, in all parts of the land.—Witnessing the peculiar odiousness of this manifestation, wherever it exists, should have a tendency to induce others to avoid its infecting influences. Alas! such is not always the result. The sense of wrong, the feeling of injustice, the consciousness of oppression, and persecution, too often produces a spirit of retaliation, and excites in the hearts of the subjects of wrong, a feeling of revenge and animosity, akin to that manifested towards them, producing bigotry and exclusiveness, rivaling that of their opponents. Such a result should ever be guarded against.

In guarding against this, we should, however, be

careful to make no compromise with error to the disparagement of truth. In its advocacy we should be as firmly fixed, as we should be in our position if an iron rod passed perpendicularly through our body from the ceiling to the floor. But we greatly mistake if we suppose the defence of truth requires the exhibition of an unlovely spirit; by such a manifestation, we weaken the cause of truth.

The Gospel requires no narrow-minded policy, or selfish views. Our affections should flow forth as broad and extended as the universe. Our benevolence and regard for others' rights, should never be circumscribed by party or sect. Hateful jealousies, and evil surmises, should never be cherished. The rights of another should be regarded as sacred as ours. The candor and kindness which we feel is due to us, should never be withheld from others. And we should be as ready to listen to the reason of another's hope and belief, as we are to present our own. There is such a thing as Christian courtesy.

The want of courtesy is usually the result of an unwarrantable exercise of the forbidden office of judging another's motives. The man who is sincere in the possession of his belief, and modest in the presentation of his views, occupies a position elevated far above the censureship of those who dissent from him. If his belief is judged erroneous, it is the privilege of those thus judging, to ask him for the evidence of his faith, and present to him the reasons of their dissent. If he is a sincere believer, he will be pleased to interchange thoughts with those who present them modestly. If they are not presented modestly, his sense of propriety may be shocked, and he be rendered unapproachable. If he is in error, we must not expect to convince him by the mere presentation of truth; we are to look to the great SOURCE of all truth for that increase which is only of His giving,—although a PAUL may plant, and an APOLLOS water. We must not be vexed because the wisdom and conclusiveness of the reasons for our belief are not at once seen. We are to make allowance for all manner of heads, and variously affected hearts.—Some minds are so constituted that demonstration, plain as Holy Writ, is no proof to them. Others see satisfactory evidence in the most sophistical deductions. We are not to blame men for the structure of their cerebral organs. Some dislike to be convinced of the truth of a doctrine they reject. They may be so incased in unbelief, that all proof in its support falls, like the rain on the desert, unproductive of good. Now, however cheerless may be the result,—whether we fail to reach another's heart by reason of our own want of ability, inconsistencies in our belief, an immodest presentation of truth, the appearance of gross error in our own faith; or, on the other hand, by reason of a natural incapacity on the part of the other to see the force of the arguments advanced, or an opposition of heart to the truth we advocate,—we should neither be discouraged, or become impatient. His opinions may be as dear to him, as our own are to us, and they may appear to him as logically sustained. He has as good a right to his opinions as we have to ours. Men are too prone to judge that another is stubborn and wicked who does not see as they do; they forget that the other may reason the same respecting them. There is no reason in the presentation of Bible truth, why any should violate the precepts of the Gospel in its advocacy.

When for any cause others turn a deaf ear to what we consider the claims of truth, the adversary, watching his opportunity, is ever ready to suggest evil thoughts and evil surmises against them. He would like to excite a censorious and condemnatory spirit. He would like to fill with hate those he can not otherwise entangle in his meshes. Harshness is a spirit he likes to see exhibited. We should therefore ever be on our guard, so that we may not fall into this snare of the enemy. We should show to all that we are not actuated by such a spirit. If others indulge it, let the contrast between your spirit and theirs be so marked, that the excellency of the better way may be appreciated by all.

If the mind is permitted to regard the disagreement of others with disaffection, and to attribute to them unworthy motives, it soon becomes soured and impotent of good. A sour minded person, a captious quarrelsome mind, can exert no beneficial influence over others. By contact with them they make others as censorious as themselves, but cannot affect them for good. Censoriousness is as much opposed to the spirit of the Gospel, as the return of evil for evil.—Indeed, it is returning evil, and sometimes returning it for good. This spirit is the parent of bigotry and fanaticism,—the latter being enthusiasm actuated by hate. It should be struggled against, as we value whatever is lovely and well pleasing in the sight of God.

MY SAVIOUR.—How full of interest is that word, how expressive of the office of CHRIST to man.—He came to save his people from their sins: his is the only name given under heaven among men, whereby we can be saved. Without the salvation wrought out by him, how cheerless would be our portion! how hopeless our prospect. But thanks be to Almighty God, he has laid help on one who is mighty to save all who shall come unto him, even to the uttermost. There is no soul on earth so bowed down with a sense of guilt, that CHRIST cannot relieve him of his burden. Jesus has trodden the wine press, alone and made propitiation for sin-polluted humanity. He has borne our griefs and carried our sorrows, has received in his own body the stripes which were provoked by our own waywardness, that by his sufferings we might be induced to turn, and live, and be healed. He has reconciled God's justice, so that pardoning grace may have free course and be glorified: so that God may be just, and the justifier of every one that shall diligently seek him,—who is both the author and the finisher of our faith, which is the gift of God. How ought our hearts to swell with grateful emotions, that when there was no eye to pity or arm to save, only his who stretched forth his hand to save us, that he so promptly came to our rescue.

THE CHOLERA.—It appears by the last advices from Europe, that the cholera is progressing rapidly towards Western Europe, taking the same course, and moving at about the same rate as in 1832. The epidemic was expected in Great Britain in a short time, and preparations were making to increase the healthiness of some places, and to ameliorate the condition of those who might be attacked with it. We fear that the disease will prove unusually fatal in Ireland, where famine and disease have already predisposed great numbers to the attacks of such an epidemic.—The following extract from the European correspondent of the N. Y. Commercial, will show the rapid strides which the cholera is making in Western Europe:—

"The cholera is advancing precisely in the same direction as in 1832, and it has been noticed that the same influenza which prevailed a few months ago, and a fatal diarrhoea now prevalent, are precursors similar to those by which the disease was then heralded. It has already spread as far west as Riga, Narva, and Revel, in Russia, and is also raging southward in the Turkish dominions. The returns from St. Petersburg, to the 24th of July, gives 17,742 cases, 10,138 deaths, 4618 recoveries, and 1866 remaining, so that the deaths already amount to 57 per cent. At Moscow there have been 9754 cases, and 4309 deaths. At Odessa, to the 28th of June, 824 cases, 332 deaths, 235 recoveries, and 257 remaining. "In the south at Jassy, in Moldavia, (Turkey in Europe,) the deaths for some time have been from 30 to 100 a day, and the total is said already to reach ten thousand. At Balgat, a village near Ancona, nearly the whole population has perished. At Cairo the disease appeared suddenly, on the 15th of July. On that day five cases occurred, on the next 18, and the next 49. All these received medical aid, and not one recovered. Every patient died in the course of a few hours. At Graditzo, on the Danube, about 20 leagues from Belgrade, it has broken out with similar violence, and up to the last accounts no recoveries have taken place. One healthy woman, suddenly attacked, fell to the ground, and died in five minutes. Two men in the next village died, almost simultaneously. At Belgrade a curious phenomenon had been noticed. A swarm of caterpillars swept over the district, and by sunset had destroyed every plant. Visitations of this kind had been seen in other places where the cholera was approaching."

VARIOUS and very conflicting rumors are afloat as to the existence and extent of the potato disease. At this season, during the last two or three years, it has been usual for interested speculators to utter the most fearful predictions as to an approaching famine in Great Britain. The disease has this year made its appearance, and the plant has been injured to some extent. WILLMER & SMITH'S *European Times* says:—

"During the last fortnight the weather has been very unsettled. In the southern counties especially, not a day has passed unaccompanied with heavy rain; and several serious thunder storms have visited many parts of the country. In the metropolis, a most violent storm, accompanied with thunder and lightning, occurred recently, and it rained heavily during several hours. In our neighborhood the weather has been of the same description, and the harvest will be late. As the wheat has been out in various parts, this unseasonable weather not only retards harvest operations, but must, if it lasts a few days longer, very materially affect the yield all over the country. If the potato crop should prove seriously injured, both in England and Ireland—and the prevailing wet weather must tend to aggravate any predisposition to disease—the consequences must be very serious. The accounts from Ireland are very much calculated to excite alarm; but we hope that the statements made are partial, and the result of isolated observation."

TO CORRESPONDENTS.—W.—Whatever is contrary to the spirit of the gospel is wrong. Selling our fel-

low-men is contrary to the spirit of the gospel. Consequently, selling our fellow-men is wrong. Whatever we do to others which violates the golden rule, do to them as we would have them do to us, is wrong,—whether there is, or is not, an express prohibition of it; whether the Bible is, or is not, silent respecting it. Therefore, things may be wrong which the Bible does not, in express terms, condemn. On the same principle, those things which are in accordance with the spirit of the Bible are right,—even if the Bible is silent respecting them. The mind which cannot fathom this simple proposition, is destitute of perception sufficient to see the force of a logical deduction. It may be instructed, but not reasoned with.

D.—We have just found some pieces from you, which were left while we were moving, and mislaid—they will soon appear.

Colchester, Aug. 23d, 1848.

BRO. HIMES.—About six weeks since, I enclosed in a letter two dollars, one dollar for the "Herald," and one dollar for a lithographic likeness of yourself, and of Father Miller, for which I have no answer by receipt, or otherwise. I wish you would inform me in the "Herald" whether you have received it.—The letter was dated, signed, and superscribed J. V. Himes, Boston, Mass., and post paid.

If the writer of the above had affixed his own signature to this, we could better inform him whether his letter was received. As it is, we cannot tell from which of our three subscribers in that place it is from. We however find, from our books, that we have had no letter from either of them since last March.

THE PLOUGHING OF THE WICKED.—A short time since we heard a sermon preached on the text, Prov. 21:4—"The ploughing of the wicked is sin," from which the preacher adduced the doctrine, that the wicked do nothing that is well pleasing in the sight of God, and therefore it is a sin for them to till the land. This doctrine we believe is fully sustained by other scriptures; but find nothing to sustain it in the text. The word rendered ploughing (רָכַב) is in every other place rendered a light, a lamp, candle, &c., and in the margin this text reads, the light of the wicked.

BRO. LITCH.—Bro. JOHN M. ORROCK requests from you an exposition of Hosea 3:4, 5; Matt. 23:39; Jer. 31; and Isa. 19:17,—and asks, if the land of Judah has been a terror to Egypt since that prophecy was uttered? Will you endeavor to comply with his request through the *Herald*?

BRO. D. I. ROBINSON.—At the Conference in Boston, it was requested by vote of Conference, that a sermon you preached before it should be published. We have not been able to comply with the request, for want of a copy of it. Will you furnish it, or write us an article covering the same ground?

"Book of Health for the Million, with Practical Remarks on Bathing, Diet, Exercise, Disease, and the Water Cure. By LA ROY SUNDERLAND." Boston: published by White & Potter, No. 15 State-st.

This little work contains some excellent remarks respecting the subjects of which it treats. Cleanliness, diet, exercise, regular habits, &c., are the great agents for the preservation of health, and the prevention of disease. We regard a frequent and thorough use of cold water as a great aid to the health of the system; yet we cannot say that we have any great confidence in the "water cure" as a specific for all diseases. It has, however, unquestionably been very beneficial in many cases. We would give cold water its place among other curative agents. We prefer almost anything to the extensive drugging which is practised by some—but by all much less than formerly.

THE VALUE OF A SMILE.—Who can tell the value of a smile. It costs the giver nothing, but it is beyond price to the erring and repenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred to love, revenge to kindness, and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beauty, decorates the face of the deformed, and makes lovely woman resemble the angel of paradise.

REMOVAL.—The office of the *Advent Herald* is removed from No. 9 Milk-street to No. 8 Chardon-street, a few steps north of the "Revere House," in Bowdoin Square. Those wishing to find us, had better inquire for the "Revere House," or "Bowdoin Square." To go from our former office, go up Milk to Washington-street,—down Washington-street to the old State House, where Court-street commences,—up Court-street to Bowdoin Square. Chardon-street leads from Bowdoin Square to the north. The office is on the west side of the street, a few doors from the Square, in an apartment of the Chardon-street Chapel. It is but a short distance from Haymarket-street, the depot of the Maine Railroad.

Correspondence.

Letter from Bro. G. Needham.

DEAR BRO. HIMES.—I arose a few hours since from the perusal of Bro. S. Bradford's letter, in the last "Herald," and although we are less likely to see our own faults than others, yet I do not think I am captious, nor from such a spirit do I write. Had Bro. B. been alone in this, I would not have noticed it; but he is only one of many who blame their brethren for doing and being what, in the providence of God, they could not avoid. I am not about to justify extravagances that have taken place, but to set facts in their true light. He has no doubt acted honestly in writing what he has, and you in publishing it without note or comment;—I act as conscientiously in reviewing it, and endeavoring to bind up many a heart that has been wounded thereby.

1. Bro. B. rejoices "that so much has been done to stop anarchy and confusion." So do I: and I have done what I could in the cause of order. But who is at fault for (not all, but) much of the disorder there has been among us? Have we not all, less or more? I would like to find the man that has not. If any of us have escaped sooner than others, let us not turn around and club them! but rather show them the better way.

But if it has been "a creature without a head," (and in such a case it could not be of Christ,) how came it so? The very thing that Bro. B. commends! Now let us look at facts. Bro. Miller and others went on for a number of years doing just what Bro. B. commends—persuading men to believe in "the fundamental principles of the doctrine of the Advent," as set forth in the Herald, "without hanging on anything new;" and what was the result? Why, a great many believed it—confessed it, held it up before their brethren—did not "change their views of church order or discipline." But, were they suffered to remain in the enjoyment of their faith unmolested? The most bitter and rancorous opposition was, in many instances, maintained against them, until, wearied with contention and strife, wounded and lacerated, bleeding and torn, by the scorn and derision of their brethren, such were driven from the class and prayer meeting, to seek for comfort and consolation, by fraternal association, under the broad wings of "a creature without a head." Bro. Miller and others, myself included, discouraged brethren and sisters from leaving their sects. Bro. M. had his reasons for so doing—I had mine. I need not state his, or others. Mine were, that I wished to stop the mouths of opposers, who cried, "Another sect!" I have been out of any sect for fifteen years. But I thought the evil of my brethren and sisters remaining in would be less than the disorder I feared (and now realize) would ensue by their coming out in such exciting times. We all believed, with more or less assurance, that the Lord would be revealed from heaven soon; and when we saw our brethren and sisters as sheep without a shepherd, we hoped the Lord would soon come and set everything right. I repeat, what no man in his sober senses dare deny, our brethren and sisters—a majority of them—were either thrust out of the sects by ecclesiastical rule and authority, or driven out, as I have stated above, for no other reason under heaven, except that those who thrust them out hated the doctrine of the Lord's second personal coming and reign! Facts are stubborn things, and they are at hand, and the witnesses many, to justify the assertion. I do not pretend that, when this work of thrusting out began, nor after it had progressed a considerable time, there had been no instances of wrong or impatience towards those that opposed; no. But I do undertake to say, these were only exceptions: that the general rule has been, brethren and sisters have cast, or have beengone out, for their Advent faith.

In such a state of things, what could be done? Brethren were thrown together as by the shock of an earthquake; they brought all their former peculiarities, except as they were absorbed by their Advent faith,—had their prejudices excited against all church rule and authority, by the abuse of it which they had just experienced. This state was seized upon by some unprincipled men (with which every good cause must be cursed) to deepen the prejudice already existing, and on we were pushed until the state of things became intolerable. What could be done? When begin? Who begin? Could anything better, under the circumstances, have been done? I say, boldly, there could not! Could we have foreseen our disappointment, and the tarrying, we might have avoided many things which we now lament. But then we must, in God's providence, have come in a very different way.

This undertaking to make Advent believers without their becoming a distinctive body, has made an unshapely and monstrous body—a body "without (in some sense) a head." I foresaw most clearly in '42, if we met with disappointment, we must ultimately be a distinctive body; and I believe now, had we just "set things in order" then as fast as occasion called for it, we should have avoided much confusion. But who could foresee the necessity for it? Moreover, would we not have created a strong prejudice against us in the beginning, stronger than we now have? and would not opposers have been justified in crying out, "Another sect?" What better could any finite creature have done than, on the whole, has been done in the Advent cause? It is a very easy thing now for me to find my way about the city of New York; but it was not so once. Just so in our Advent cause. It is very easy now to see where we have made mistakes; but it once required the wisdom of Omniscience to avoid them.

2. Instead of the "doctrine of the Advent as set forth by the Herald" having, "by this time, a permanent hold on the minds of the Christian community," Bro. Bradford's so-called Christian community have opposed it from the beginning, and when there were none of the evils he complains of in existence. The difficulty is deeper seated, and of longer standing than that. You might just as well frame an apology for the Church of Rome in the days of Luther, on account of the extravagances of the Anabaptists, as for our opposers in these days. They did then just what those who oppose us do now—cry out on account of these things. But the disease lies deeper.

How can those who fellowship War, Intemperance, Licentiousness, and Slavery, not to say anything of worldly-mindedness, love the appearing of Christ? I do not wonder at all that they have no "permanent hold on the minds of the Christian community."

3. This business of being "Baptists," "Congregationalists," &c., and yet maintaining the truth in its integrity, and holding up the testimony of God, has been tried to perfection. In what has it generally resulted? A few facts shall answer.

(1.) In Perryburgh, O., where I labored, and where I saw much fruit for a time, the Methodists undertook to remain Methodists, and Adventists too, but they cast them out, for no reason under heaven except their Advent faith. The Baptists undertook the same thing, and though they did not cast them out, they hated and quarrelled with them within.

(2.) We will come down the Lake to Jamestown, Chetaque Co., N. Y. The Baptist church kept together till after '43, the majority being Adventists; but after that time passed by, the discordant elements began to work,—a mine was sprung, and the union of discordant materials broke up.

(3.) Lockport is another instance. Who will say that Bro. Chapin and Galusha, in Jamestown and Lockport, were to blame for the division that occurred in those churches?

(4.) Low Hampton—well, this is coming near home, for Bro. Miller seems to be the paragon of perfection with Bro. B. Why did not the Adventists remain in Bro. Miller's own church? why did not Bro. M. himself do it? But it may be said they are Baptists still, though not in the Baptist church.—Well, then I do not know what makes a man a Baptist. If it is close communion, and Bro. M. and other brethren still refuse to sit at the Lord's table with their brethren, because they have not been baptized, then I desire never to be a Baptist, lest Christ, for my exclusiveness on earth, should refuse me a seat at his table in his kingdom.

(5.) In this city, there is a brother who is in connexion with the Wesleyans. They have been poor, and wanted all the help they could get. This brother has somewhat of the Lord's goods in his hands, and has been liberal to help them; but last winter, under the labors of their present pastor, they have had some eighty additions to their church. Now how is it? Why, that brother finds no home there, although, in by-gone days, the church could not have lived without him. I believe he will have to leave them, and I care not how soon.

4. Bro. Bradford says, "It is my desire," &c. It is "my desire" that every one that loves the appearing of our Lord Jesus Christ, should come out immediately from every sect in the land, and unite together in one solid and holy phalanx against the powers of darkness; and thus by a united, a combined effort, "strengthen" the things that remain and are ready to perish. If we desire to see the cause of truth stand, we must do it. Some of our brethren and sisters have been too long lost in other denominations. They have pursued, as I think, a mistaken policy; their influence has been thereby lost. Where the efforts of one have been successful in this way, those of ten have proved abortive.

God's people ought to be all combined together in one holy body, knit together in love of the appearing of Christ. Thus their influence would tell on the community around. If the Advent light is to be held up, they must do it. They have long enough given their strength to strangers. If brethren and sisters want the light to go out, and interminable darkness to settle down on our horizon, (or God to take the light from us, and raise up somebody else who shall be blessed with it,) in every place where there are enough to hold meetings, and sustain occasional preaching, instead of doing so, stick, and advise others to stick, to their sects; when there is a little church, some of which are determined to hold up the light to the best of their ability, weaken their hands and discourage their hearts by going off, half or more of you, to other meetings; and then find fault with your weeping, discouraged, and almost broken-hearted brethren, for their want of fervency and spirituality; and if there is want of order, run away from the confusion, instead of combining your influence to set things right, according to the word of God. Go on in this way, and your object will soon be accomplished—the world will cease to be warned—others will preach their fables, and all will be asleep when the archangel's trump breaks on the ear of the dreamers and awakes them (but too late) to the reality of their situation!

But if you wish to be the honored agents, in God's hands, of perpetuating the light of the glorious gospel of the kingdom of heaven at hand, combine your influence with the friends of truth, order, and holiness, and put your hand to the work—put your hand in your pocket, and help sustain the laborer in God's vineyard, and you will see the result while the world stands, and when the Master comes, have his approbation, and be welcomed to his joys.

Had all done as some have, the light would, long since, have gone out. What right has any man to give his influence, or money, to the preaching of fables? Then, I say, give your influence and money to the cause of truth, undivided. This is the only way it can be sustained. I know a little company, not thirty miles from this city, most of whom have

been cast out for their faith, some of them recently. Suppose there were two or three among them with a competency of this world's goods, of talent and undoubted piety, capable of giving a healthful tone and vigor to the cause, but they are not quite willing, as yet, to leave their sects, and I say to them, "O, well, remain there, and exert a good influence on your churches;" do you think I should be giving good advice? Whatever others may think, I know I should be giving most disastrous advice. I should rather say, "Come out and comfort the feeble-minded, and support the weak, and combine with the feeble ones to sustain the cause."

5. In regard to extravagances. "But we should not behave ourselves so manifestly foolish, that the common-sense and decency of the world should be put to the blush." The "common-sense and decency of the world" are very easily put to "the blush," when they want to find an occasion. But let us look at it. Among Adventists, has there been half as much extravagance as among Methodists? I answer, No. Bro. Litch, in his last letter, has told the truth about the matter. Among those who went out from us, and went into spiritualism, there have been some of the worst and most abominable extravagances. But the great body of Adventists have uniformly discountenanced and disfellowshipped such persons and practices. Do any complain of noise? I have heard twice or three times the noise in Methodist meetings that I have heard in Advent meetings. Do any complain of cataleptic fits? They were brought out from the other sects. They have been among the Presbyterians and Methodists for a long time. Have those "rendered" themselves "manifestly foolish in the common-sense" judgment of the world. The Baptists have had their "dreams" and "I feel that is so's," &c., and all have had their "teachings of the Spirit," which means, in plain English, to follow the impressions of their imaginations. I ask, in view of these facts, where the blame lies? Many of these strange exercises are nothing more nor less than animal magnetism, possessed, to a greater or less extent, by every living soul. The discovery of this fact belongs to Adventists. I hope they will apply the corrective in a Christian manner. I ask, in conclusion, if we ought to take any more blame to ourselves than belongs to us?

Albany (N. Y.), Aug. 5th, 1848.

Letter from Bro. I. E. Jones.

"The very hairs of your head are all numbered." Matt. 10: 30.

How incomprehensible the thought, that He who made all the countless worlds that float in the illimitable regions of space,—who superintends the execution of all their various laws,—of material existence,—of animal and vegetable life,—from the banyan tree to the modest violet,—and from the mammoth and the whale down to the animalcule,—should be both able and disposed to devote so much attention to us as to number the hairs of our head! This is more attention than our parents, companions, or children ever bestowed upon us. Blessed thought! Not only "were our members written in his book, as they in continuance were formed," but even "the very hairs of our head are all numbered." Then, surely, no accident can befall us. Whether we are cast into the fiery furnace, into the Philippian jail, upon the isle of Patmos; whether we are torn by wild beasts, or pine through dreary months and years of wasting disease; whether we mourn in exile, toil in unrequited servitude in Babylon, or in the cotton fields of the South, or sway the sceptre of victorious Israel,—in every place the unclouded, watchful eye of Eternal Love is upon us; and every condition has been arranged by the same love which veiled the Wonderful in humanity, and offered him upon the cross.

Notwithstanding all the countless host of Rev. 7: 9-17 had gone up through great tribulation, every one could retrospect their sorrows as having wrought out for them a far more exceeding and eternal weight of glory. Even Job would sooner endure all his former trials than part with the weight of glory which any moment of them had secured to him. As storms purify the atmosphere, so do afflictions the heart.

Standing in the Holy City, whose walls of consolidated light appeared to an admiring martyr like crystal gold, quaffing at the river, and eating of the tree of life, and associating with the white-robed and glory-crowned hosts, how great and rich will be the contrast to the sick-bed, prison-house, and bondage scenes through which they had come! With what alacrity will every crown be cast at the feet of Him who numbered all the hairs of their heads, and who bound them, by an indissoluble chain of his providence, to the way of holiness, which led them to that thrice-blessed realm!

But like the fire which both softens the wax and hardens the clay, our text is equally full of terror to the wicked, as of consolation and confidence to the saint. Wherever he may be, though under the darkness of the midnight hour, the Omniscient eye is upon him; and his most secret acts, and even his every secret thought, shall be brought into judgment, and made public to his everlasting shame and dismay, unless speedily repented of by him, and covered with Jehovah's righteousness.

Salisbury Tent Meeting.

"May thy kingdom come!" was the beautiful motto seen floating upon a white banner, high above a broad-spread pavilion, beneath which were assembled groups of men, and women, and children, who had come from the surrounding country, that they might worship the great God of heaven, and that they might once again lift up their voices unitedly in prayer, that the King of kings might return from the far-off land, and come to receive his inheritance, and deliver his people from bondage. "May thy king-

dom come," was the oft-repeated petition in prayer, and in the sacred song, in the deep tones of the rough masculine voice; and in the soft melody of feminine sweetness was heard the response, "May thy kingdom come."

I looked round upon these pilgrims who had come to this feast of tabernacles; I looked upon those who ministered at the altar. Some of these I had a few years before seen, when they had first come out in the energy and freshness of matured manhood, to proclaim to the world that the kingdom of heaven was at hand, and that the bridegroom was close at the door. With them this proclamation had been but the commencement of a terrible warfare with the powers of darkness; and as I now gazed upon them, they seemed like soldiers who had become weary in repeated conflicts, but who were still buoyed up by the hope of a speedy and final victory over all their enemies. I said I looked upon those especially who ministered at the altar, and I listened as they spoke in words of strength, and power, and eloquence.—Words of strength, because they were culled from the choicest portions of the inspired book, and they were presented as promises like beautiful and shining gems, which all might hope to obtain. Words of power, because the Holy Spirit seemed to be there. Words of eloquence, because the lips of those who spoke upon the full fruition of the Christian's hope, seemed to have been touched as with a coal from off the heavenly altar. And as I looked upon and listened to the servants of God, I said, O my God, thou doest all things well; for when thou hast work to do, whether it be to build up a tabernacle or a temple, or a nation; or if thou wouldst destroy a nation, or deliver a people from bondage, thou dost find "wise-hearted men, in whom thou dost put wisdom, to do all that the Lord has commanded." When thou wouldst enlighten a benighted world, thou didst raise up a Huss, or a Luther. When thou wouldst arouse a sleeping church, a Wesley and a Whitfield were sent forth. And now, when the greatest work that thou hast ever done for man is to be accomplished,—that of gathering out a remnant of thy people, ere thou dost destroy the cursed earth, that thou mayest reinstate our race again into the privileges thou didst form it to enjoy in the garden of Eden with the Messiah King.—Thou dost call wise-hearted, brave-hearted, and strong-hearted men to go forward in the work. Thou dost, O God, "work in a mysterious way, thy wonders to perform." From the ranks of infidelity thou dost call forth a Miller, with his strongly energetic mind, to open the casket of thy word, and exhibit the precious jewelry—the glorious gems of hope therein contained. Thou dost call forth from the church a Fitch, with his holy devotedness, and his pure consecrated spirit, to go forth and teach the necessity of cleansing the heart, and making the garments pure and spotless. And now, who are those who are engaged in the front of this great work? Who are those who are employed in gathering up the bright and polished stones, to build the great temple of which thy Son is to be the chief cornerstone? Thou doest all things well, O God! I said, as my thoughts rapidly reviewed the striking characteristics of each of these wise-hearted and strong-hearted men; and I prayed that the hand of the great God might be on them for good, and that he might still continue to fill their hearts with wisdom and understanding, and strengthen them with faith, and that their spiritual hearing might be sensitive to the voice of Him who says to them, "This is the way, walk ye in it," and that he would establish the work of their hands. And I said, Thou doest all things well, O God, as I looked round upon the worshippers who were there assembled. There were many of those deemed the working people there, some few merchants and professional men, as they are termed, but not many great, not many noble, were there, according to the definition of what is great and noble in the opinion of the world. There was one who spoke with a foreign accent, one who busied himself much in ministering to the comfort of others; I observed him, because he so much exhibited a spirit of self-consecration to God, and seemed so much to forget self in doing the will of his Master. He exhorted his brethren to give all the powers of their minds, all the means of usefulness that they could command, for the advancement of the kingdom of God. As I heard the humble disciple speak with the fervent warmth arising from a heart overflowing with love to the Saviour, a tear arose to my eye, and I again said in my heart, O God, thou doest all things, and surely it will be according to thy will and thy word, that this thy humble follower shall find his name written in the Book of Life.

I looked upon the mothers who had assembled there; and I saw the marks of care and sorrow upon more than one brow as I looked upon them. I beheld more than one whose eyes brightened with the glow of hope when the resurrection of the sleeping ones was brought before the mind. There were youthful ones at this feast of tabernacles. There were fair brows and eyes of brilliancy, and forms of youthful loveliness; and as I gazed upon them I said, Will not He who doeth all things well, permit the influence of the Holy Spirit to fall upon these? Shall they not consecrate the beautiful freshness of the morning of life to their God; and I saw the serious look, and tear sometimes, upon a fair cheek, and I said, if those be tears of penitence, never shone diamonds in kingly crowns of half their value; for they be priceless boons that will open to you, youthful ones, the gates of paradise.

And there were little children there, such as the Saviour blessed, when he was here on earth. And I looked again to God and said, While these fair flowers are pure and spotless, may not thy kingdom come? Bless them, O God! We trust them with thee, because we know thou doest all things well.

L. H. S.

Portsmouth (N. H.), Aug. 18th, 1848.

Letter from Bro. J. S. White.

Bro. Himes:—In the "Herald" of July 15th, you have published an eulogy on Washington, by J. F. Headley, which I think ought not to pass without some note or comment.

I have no doubt that Washington was as good a man as any other would have been, placed in his situation, and entertaining his views of Christian duty. But to represent him without a fault, is, I think, dishonoring the man; and it seems to me, that were he now living, and were to read this unbounded praise, he would give Mr. Headley a decided rebuke for having done him injustice.

If language can describe a perfect man without using that word, Mr. Headley has done it. He says: "As a complete man, he is without a parallel. Equal to any crisis, successful in all he undertakes, superior to temptation, faithful in every trial, and without a spot on his name, the history of the race cannot match him." What more could be said of our Saviour, as man, than this? Because Theodore Parker has said that there yet may be as good men on the earth as Jesus Christ was, he has been called an infidel. But it seems Mr. Headley has found one equally good in the person of Washington, which Mr. Parker, with all his infidelity, I think, would not admit. Mr. H. says of Washington: "The history of the race cannot match him." Then, in moral elevation as man, he stands higher than Enoch, Abraham, Daniel, John the Baptist, Paul, or any other that may be named; for, "as a complete man, he is without a parallel." He however says: "As a warrior, he may be surpassed." That is, in the art of war, (human butchery,) Washington may have been surpassed by the "Alexanders, and Caesars, and Napoleons of the world." This is the only leaning toward a fault that is intimated. If, then, there was any one thing which prevented Washington from being a complete man, it was that he did not quite equal some others in the art of war; though Mr. H. does not admit that he fell so far short of others as to amount to a fault. And surely, in the art of war, Washington greatly surpassed our Saviour.

Again says Mr. H.: "Committing his cause to God before battle, and referring the victory to divine goodness, he remained a religious man through a life on the tented field. . . . The principles of religion were deeply engrained in his heart; and as there was no stain on his blade, he could go from the fierce fought field to the sacramental table." "Not a stain clinging to Washington." If one were to write a burlesque on the religion of the New Testament, he could not do it more effectually than in the use of the above language. Here we have praying to God for success in battle, trusting in God for victory over those whose cause may be as good as the other, praying for victory over those, who also may be praying to God for victory over their enemies, engaging in fierce-fought battles, where thousands may have been killed by order of the general, and he, returning from these slaughter-fields, with his blade unstained, sits down to the communion-table, as a man having done nothing inconsistent with pure religion, and having the principles of religion so deeply in his heart, he can pursue this course through life, remaining a Christian with his name unspotted. We must say, if religion can be made ridiculous, Mr. Headley has done it. I cease to wonder that we have infidels in our world, where such sentiments are put forth by men professing to be Christians.

Washington, though he made provision in his last will for the liberation of his slaves, remained a slaveholder to the day of his death. After admitting the self-evident truth, that "all men are born free and equal," and then to live twenty-three years in practical violation of this truth, and eight years of that time the President of a slave-holding government, without using his influence, by example and precept, in favor of liberty—that which he professed to have fought for—this, it appears to me, casts a little shade over that great man.

Not the least fault in Washington was his order for the execution of Andre. Andre, for carrying letters from Gen. Arnold to the British officer, containing conspiracy, was tried and condemned to be hung as a spy. Washington's feelings prompted the pardon of Andre; but the law of nations, says he, require his execution, therefore he must be hung. It will not be said, I presume, that the laws of nations are, of necessity, the laws of God. Neither could Mr. Headley, in justification of Washington, refer to Gen. 9:6—"Whosoever sheddeth man's blood, by man shall his blood be shed," making this a law binding on us. The blood of Andre was not shed because he had shed the blood of others; hence, I leave the man, who advocates the right to kill, from the above text, to tell us by what law he could have cleared Washington from being hung. Again. Perhaps Mr. Headley did not remember that Paul has taught us, we should not resist the powers that be; and hence he overlooked the fact, that Washington took up arms at the head of an army, and fought in resisting one of the greatest, oldest, and most firmly established powers on earth.

Great and good men have been guilty of some great sins. This was true of David, Solomon, Peter, and others; and the writers of their history, like honest men, have noticed their faults. Mr. Headley would have honored himself had he done the same. Washington possessed a large share of moral uprightness; but still, his practical support of slavery, his views and practice of war, his adherence to the laws of nations, as supreme law, in matters of life and death, present no small deficiency in the life of that otherwise great and good man.

In conclusion, I may quote the words in the "Herald" of July 22d: "Excessive praise excite both curiosity and envy; so that, if merit answer not the value that is set upon it, as it generally happens, general opinion revolts against the imposture, and

makes the flatterer and the flattered both ridiculous." Perhaps these words were designed to show the ridiculous light in which Mr. Headley had placed both himself and Washington.

The sentiment is very general, that men may, in some circumstances, be slave-holders, and that they may fight whenever they think best, or whenever the laws of their country say they may, and at the same time be unspotted Christians. I wish, therefore, to utter a protest against all such anti-Christian sentiments.

J. S. W.

REMARKS.—There may be expressions used by Mr. HEADLEY, liable to the above strictures, yet we conceive the construction, which would elevate WASHINGTON above ENOCH, and others, as very forced.—HEADLEY evidently refers to men filling a similar position: compared with such, WASHINGTON fills a niche brighter and nobler than any. Yet he, or any man, should not be cited as a model for others' imitation, only so far as CHRIST is imitated—the only perfect model. WASHINGTON, doubtless, had his faults: who has not? But it requires a very spotless character to pass judgment on him. He inherited slaves: we wish he had not; we have no apology to make for that; we wish he had freed them at once; if living now, we think he would; but he has never been reproached for cruelty or unkindness to his servants, or for withholding from them religious instructions; while the affection they manifested for him, regarding him as a father to them, and his leaving them free, with provision for their maintenance, shows that he was not altogether unmindful of their claims on him. It is true, also, that he drew his sword in defence of his country, in the darkest hour of peril; but he fought not for the love of fighting; he committed no needless act of cruelty; self was not the principle that actuated him; he speeded his country to as early a peace as he could win; and sheathed his blade more cheerfully than he ever drew it forth. Slavery and war are two pernicious evils; WASHINGTON would doubtless have been glad to have been disconnected from both. He also signed the warrant for the execution of ANDRE, who, in acting as a spy, knew that he forfeited his life, if taken. Who can contemplate his hard fate without a tear? The breast of WASHINGTON was heaved with emotions as painful as any; and gladly would he have spared him if he had deemed that he could consistently. Who is so faultless, that to question the honesty, integrity, or sincerity of WASHINGTON, would come with a good grace from him?

WASHINGTON was a man who looked to God for aid for himself and his country. The woods and groves witnessed the mingling of his tears with the dews of heaven, in prayers and supplication to his Creator. He manifested his freedom from ambition in rejecting an offered crown; his incorruptibility, by scorning the gold of his country's enemy; his readiness to forgive, in the appointment of his rival to an honored post; his humanity, in kindness to a conquered foe; his patriotism, by refusing pay for his service in the field; his kindness to dependents, in the out-gushing affection with which they regarded him. He had his enemies; but none of them surpassed him in the possession of his excellencies. We wish that our enemies possessed but a tithe of his virtues. His destiny is in the hands of God, and will be revealed in the resurrection. We are not his judge. We feel that to respect the virtues of those who were not without faults, has a more salutary effect on our own heart, than to meditate respecting the failings of good men.

Letter from England.

DEAR BRO.:—I, and my dear brethren of like precious faith in this region, are still doing what we are able, according as God hath given us ability, in the cause of our coming King. We are trying to lift up our voices like trumpets, that we may give him no rest until he establish, and till he make Jerusalem a praise in the earth; nor do we intend to hold our peace, or cease heralding the revealed truths respecting the glory that is to be revealed, and the grace that shall be brought unto us at the revelation of Jesus Christ,—until the watchmen shall see eye to eye, when the Lord shall bring again Zion.

We feel that it is not our work to strive about words to no profit, and thus to destroy the fruits of our own and each other's labors; but as accountable creatures, responsible to him who hath committed a work into our hands, we desire and strive to distribute to the people "meat in due season," earnestly praying that we may be enabled to "rightly divide the word of truth." We are conscious that our duty is still to point sinners to the "Lamb of God, which taketh away the sin of the world,"—to proclaim to the church, in incessant appeals and announcements, "Behold, the Bridegroom cometh; go ye out to meet him!" and to declare to the world that "the hour of his judgment is come,"—that the great day of the Lord is very near, and hasteth greatly,—that He who saith, "Surely I come quickly," will indeed soon come, and will not tarry, when he will reward every man according as his work shall be. Even so, come, Lord Jesus. Amen.

Bro. Bonham has been laboring with us at Leeds about four weeks, during which a good interest to hear on the subject has been manifested. We have hired an unoccupied chapel for a few weeks, where Bro. B. has been, and still is, preaching with success. Some of the fabulous doctrines of the day have been well shaken by him, and many, I think, will now be constrained to give up some of their old notions. Bro. Bonham is well liked as a speaker, and can draw a good number to hear him; in fact, it is thought that if he could stay in Leeds, he would speedily ensure himself a numerous congregation;—he would, figuratively speaking, shake the town.

Bro. Bonham cannot possibly reach you so soon as he purposed. I wish he could have devoted a few months' labor to the north of England, where there is a large field open, with good prospects of success for efficient laborers. I think the door is open for the promulgation of those blessed truths all over Yorkshire, the north of England, and perhaps the greatest part of Scotland; and thousands who heretofore would not listen to any evidence which could be adduced on the subject, and many who scoffed at and ridiculed the doctrine, are now not only willing to hear, but are desirous of enquiring after it.

I am glad to find that, notwithstanding the disease in your throat, you are able to attend and take some part in the Conferences. While reading the accounts of them in the "Herald," I have often earnestly desired to be present at such meetings. I believe they are very beneficial.

Hoping that the Lord will sustain you and us in our labors and trials, and bring us to enjoy the glorious realities of the world to come, for which we look, I remain yours in the blessed hope,

C. A. THORP.

Middleton, July 26th, 1848.

[We are glad to hear of Bro. Bonham's success in Leeds, and elsewhere in England. We hope Providence may open the way for him to remain for a season longer. We have received a note from him, in which he informs us that he intends to remain a short time longer. He is in need of funds to sustain him, and we hope that, with what we are able to do, the friends there will see that his necessities are all supplied.]

Letter from Sister H. M. P. Moore.

DEAR BRO. HIMES:—As I have been benefited for a long time by the perusal of your paper, (nearly from its commencement,) I feel it no less a privilege than a duty to express my humble satisfaction with, and gratitude for, the same. All the light and information which its columns have afforded, have been of great value to me. The reports of Conferences, together with appeals from the editorial department; finally, all communications having a direct bearing on the weal or woe of the cause, have never failed to awaken new sympathy for the same, and for those bound by its dearest interests, as being bound with them. Indeed, "the Herald," in every department, in my humble judgment, is admirably calculated to comfort and strengthen every sincere inquirer for truth. Such lively intimations that the cause yet lives, as was represented by those cheering reports of the late Conferences at Boston and Buffalo, gave my former faith new impulse, and I felt as though I were present, and could heartily acquiesce in your deliberations, and exclaim, God is glorified, and I therein rejoice.

Bro. Litch's account of his late tour, and the prosperous state of the cause, is truly encouraging.—There is so much that commends itself to my pen, which has been, and is still, matter of joy and grief, that I know not what to withhold. Suffice it to say, the light which past fulfillments reflect and combine with those delightfully ominous events of the present, to strengthen our faith and heighten our contemplation of the more glorious future, wonderfully contributes, in my view, to make our position such as may well call forth the exclamation of the Psalmist, "Happy is that people that is in such a case." Although compassed with reproaches, necessities, and persecutions, for Christ's sake, methinks I hear the response from a tried few, We take pleasure in them, knowing that ye are partakers of his sufferings, so shall ye be of his consolations. Bless the Lord, here is where we may realize our affinity to the retinue of the faithful, and to the Lord Jesus himself if we have fellowship with his sufferings.

In regard to the cause in this place, the number of tried Adventists being small, it has become impracticable to sustain preaching, and consequently, our meetings have run down; yet I trust there are a few who would know the joyful sound, and would, with myself, esteem it a privilege to hear the gospel of the kingdom proclaimed once more. Those who are permitted to assemble in conference, and are privileged with the conversation of those of like precious faith daily, may form some idea of the struggle it costs those to keep alive in the present state of the world, who are without such help; but when I am permitted to feel my union with the body of Christ, I can exclaim, It is enough, and I will be content to plod along through the mist and darkness which oft surround me, until the clouds are dispersed by the brightness of his appearing, and I can mingle, if faithful, with the company of the redeemed, without restraint. Yours, waiting for redemption.

Bro. J. WHITMORE writes from Jackson (Mich.), under date of Aug. 3d, 1848.

We have about a dozen good, faithful brethren and sisters in Jackson, who are waiting for, and are expecting soon to see the Son of God coming in the clouds of heaven, with power and great glory, to take vengeance on the wicked, and to receive his children to himself. We think the evidences thicken,

and are enough to convince any unprejudiced mind of the soon coming judgment. We meet every Lord's-day afternoon, and twice in the week, for prayer and praise, and we find it good to meet together. We have but little preaching. Bro. S. Clark and E. Miller have been with us a few times this season.—We wish some of the brethren from the East would visit us.

O, let us hold on faithful a few days longer, and we shall be in possession of our inheritance. Yours, in hope of immortality and eternal life.

Obituary.

DEAR BRO. HIMES:—I am sorry to apprise you of the demise of Sister E. LLOYD of London, whose letters have frequently appeared in the "Advent Herald" and "Midnight Cry." She departed this life on the 2d July, at half 7 P. M., aged 37 years, 11 months. Brother and Sister Lloyd were among the first who took an active part in re-printing and distributing our American publications in England. Their residence was formerly the Depot, and their doors were always open to those who were anxious to know and investigate the truth. They always manifested much concern for the prosperity of the Advent cause in this country, and took an active part in forwarding its interests. But all things of an earthly nature are uncertain. Her spirit has taken its flight to Him who formed man of dust; and Bro. Lloyd is bereft of his beloved partner. He mourns at his loss, but not without hope. The hope of the resurrection removes much of the bitterness of the affliction. He has furnished me with particulars respecting her late illness, some of which I now send. In the early part of the winter she complained of great weakness, and suffered much from a heavy pressure on the chest, which greatly affected her breathing. She continued in a fluctuating state till the 13th May, when she took to her bed. An inflammation of the lungs caused a violent fever, which continued one month, when her medical attendant considered that the worst was past. But in a few days a sudden change took place. An abscess had formed on her lungs, which rendered her case hopeless, as it turned to a galloping consumption, which she patiently endured for some weeks. During her short, but painful illness, she evinced great fortitude. Under her sufferings, she manifested an unshaken confidence in the Lord, and fully resigned herself into his gracious hands. Nothing of a worldly nature appeared to disturb her. A heavenly calm and holy cheerfulness pervaded her spirit. She appeared dead to the world, spent much time in prayer, and enjoyed much of the presence of the Lord. Her love for the Holy Scriptures was not the least abated; they were her only study and chief delight. She often praised the Lord for the Bible, because it showed her the path which leads to glory, and oftentimes expressed her gratitude to God for raising up such a faithful man as Father Miller to bring out the hidden truths of his Word, which led her to understand the Bible as she had not before. She blessed the day that ever the Second Advent doctrine was sounded in her ears, which unfolded the nature of the promises of God, and showed her more clearly the hope of her calling. When Bro. Lloyd spoke to her respecting the Lord's speedy coming, it appeared to fill her soul with holy longing joy for the dawn of that happy day. She believed that the morn of the "First Resurrection" would soon dawn. She suffered much the last few days of her illness, but patience had its perfect work, her faith and hope fully abounded. Bro. Nicholls visited her the day that she died. She much enjoyed his conversation. When he spoke respecting her hope, she lifted her dying hand, and exclaimed, with much assurance, "Bless God! I have a hope. Christ is my Rock, and his salvation!" She much enjoyed the reading of 1 Pet. 1, which brightened her hope. A little before 7 o'clock she spoke to those present very cheerfully, reclined her head on the pillow, as they thought to take a little sleep, but it was to wake no more till the sound of the last trumpet. Thus ended the mortal career of Sister Lloyd, who without a murmur resigned her spirit into the hands of her heavenly Father, in hope of the fulfilment of the promise made to the fathers.

"How bright the vision, O how long shall this glad hour delay,
Fly swifter round, ye wheels of time, and bring the welcome day."

Yours, waiting for redemption,

J. W. BONHAM.

Leeds (Eng.), Aug 1st, 1848.

"Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them."

Sister BOARDMAN departed this life Aug. 3d, in the triumph of faith. She has been interested in our glorious hope since '42, and has been a consistent and exemplary Christian. She lived a life of devotion, and her end was peace. She was anxious to depart and be with Christ, and frequently said to her friends who stood around her dying bed, weeping, "Do not weep for me—all is well." She has left a husband to sorrow, but not as those who have no hope; he believes that Jesus died, and arose again; and, consequently, has the promise, that when Jesus comes, those who sleep in Jesus God will bring with him. O, what a day that will be! death then will be swallowed up in victory. Husbands and wives, parents and children, prophets and martyrs, yea, the saints in all ages, will meet, to part no more. The tabernacle of God will then be pitched with men, and tears will cease to flow forever.

Papers in N. Y. and N. H. please copy.

P. HAWKES.

None are so invincible as your half-witted people, who know just enough to excite their pride, but not near enough to cure their ignorance.

ADVENT



Luke 9:38-39.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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Christ, the Mediator.

BY JOHN EAST, M. A.

As the rock of the strand, in the face of dark ocean
That shelter's the harbor's calm basin of waves,
And within, from the storm, and the wild deep's commotion,
The bark of the mariner welcomes and saves—
So my Saviour 'twixt me and God's arm interposes,
And bears the dark wrath of the law on his breast;
And within, 'neath his shadow, a refuge discloses,
Where peace, like the halcyon, soothes me to rest.
Now the storm has subsided—now, cloudless, serene,
The face of the heavens smiles sweetly and bright;
For my God, as my reconciled Father, is seen
To cover me for his, 'midst the children of light.

The Mystery of the Gentile Dispensation.

[The following article, by RIDLEY H. HERSCHELL, a converted Jew, contains so much that synchronizes with our own views, that we believe our readers will be interested in it, even if from some things they are obliged to dissent. We shall append an occasional note, at the bottom of the column.]

The evils of tradition have, for some time past, been much pressed upon public attention, and have been justly and successfully exposed. But it may fairly be questioned, whether many of those who are most strenuous in their opposition to traditional rites and ceremonies, are not themselves strongly wedded to traditionary expositions of Scripture; whether it be not, in their eyes, as heretical to differ from Henry or Gill, as it is in the opinion of the Anglo-Catholics, to doubt Apostolical succession, or baptismal regeneration.

In matters of minor importance, it is hardly worth while to interfere with generally-received explanations; but if we believe that what may be termed the *authorized* expositions, conceal or obscure a truth which the Holy Spirit meant to convey in the text of the Holy Scriptures, it then becomes our duty to express our convictions on the subject, and the reason of these convictions.

The Apostle Paul, in the third chapter of his Epistle to the Ephesians, speaks to them of a mystery that has been specially revealed to him. "For this cause, I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward; how that, by revelation, He made known unto me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit: that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the Gospel; whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of His power: unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent, that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Eph. 3:1-11.

The arrangement of the words in the English translation, above quoted, seems necessarily to imply, that the mystery revealed to Paul was:

"That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel."* But it is impossible that this could be the mystery alluded to; because this participation of the Gentiles in the spiritual blessings of Israel was revealed from the very beginning. When God called Abraham, He declared, that in him and in his seed should all the families of the earth be blessed; and altered his name from Abram to Abraham, "the father of a multitude," as a sign that all nations should ultimately be added to his own family. This is distinctly recognized by the same apostle, in another of his writings: "And the Scripture, foreseeing that God would justify the heathen (or Gentiles) through faith, preached before the Gospel unto Abraham, saying: In thee shall all nations be blessed." Gal. 3:8. When the covenant was made with Israel in the wilderness, it was equally open to Gentiles. The Passover itself, was as free to Gentile strangers living in the midst of Israel, as to the Israelites themselves. "When a stranger shall sojourn with you, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof. One law shall be to him that is home-born, and unto the stranger that sojourneth among you." Exod. 12:48, 49. There are many other passages of this description that I might refer to; but this is sufficient for the purpose for which I have quoted it,—to prove that the covenant of God was open to Gentiles; that a stranger living with Israel, and desiring to become one of them, had only to pass through the ceremony appointed by God, after which, he was admitted into their number, and became entitled to all the privileges of the children of Israel.

It had been foretold, then, that all nations should be gathered into the family of Abraham; a commandment was subsequently given, that strangers, (that is, Gentiles,) should be admitted as partakers of the covenant with Israel; and the prophet Isaiah predicted, that the Messiah was to be "a light to lighten the Gentiles." This being the case, it is impossible to suppose that a thing so distinctly revealed as that of the Gentiles being "fellow heirs, and of the same body" with Israel, can be that *mystery* which Paul declares he had made known to him by revelation.

Some commentators, perceiving this, dwell upon the fifth verse, and say that this mystery in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: that is, that though revealed, it was not revealed *as*, or in like manner as, it is now revealed, clearly, and explicitly. Without stopping to dwell on what is perfectly obvious, that the revelation concerning the Gentiles is not obscure, but clear and unambiguous, I proceed to the ninth verse, where it is declared that this mystery, instead of being at first partially revealed, and then more perfectly revealed, had, on the contrary, "from the beginning of the world been hid in God." If a matter is even par-

* This is the view we have ever taken of this passage; but we are not unwilling to listen to the reasons which indicate an error in this conclusion. We cannot say that we are convinced of the conclusiveness of the arguments advanced for dissenting from this view. If this fact had been before partially revealed, it had been very universally forgotten. We do not understand the apostle as affirming that it had not been partially revealed; but that it "was not made known . . . as it is now revealed." It was not revealed in the same clear and full manner as then: it had never till then been shown *how* the Gentiles were to be partakers with the Jews—nor the nature of the fellowship they were to enjoy together.

tially revealed, it can no longer be called hidden.*

The explanation of this passage that is most generally received is, that the mystery of which the apostle speaks, is the admission of the Gentiles into the church of God without submitting to Jewish rites, which were formerly necessary before they could become partakers of the commonwealth of Israel. There can be no question that this "breaking down the middle wall of partition" between Jew and Gentile, is a most important truth, and one which the Jews were very slow to learn; not so much, however, on account of its being a hidden mystery, as on account of the veneration in which they held their own ecclesiastical polity. It is true they needed an express revelation, to convince them of this truth; but this revelation was not made to Paul, but to Peter. The vision vouchsafed to Peter, of which we have an account in Acts 10, was seen by him, according to the common chronology, about six years after the conversion of Paul; and we cannot suppose that a similar revelation was made to the latter apostle, either before or after this time. It could not have been made before it, because Paul would never have concealed a Divine communication so important, from the rest of the church; and it is evident the revelation was equally new to Peter, and the believers at large. (See Acts 11.) And it could not have been made after this period; because the knowledge of Peter's vision, and of the fact, that "God had also to the Gentiles granted repentance unto life," (Acts 11:18,) was speedily spread abroad among the disciples. This, therefore, could not be the mystery concerning which the Apostle Paul received a special revelation.

Let us examine the other writings of the same apostle, and see whether they throw any more light on the nature of this mystery. In his Epistle to the Romans, in the concluding ascription of praise to the "God only wise," he says: "To him that is of power to establish you according to my Gospel, ('my good message,') and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but is now made manifest." Rom. 16:26.—And again, in 1st Corinthians 2:7: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." And in his Epistle to the Colossians, 1:26: "Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints."

I think there can be little doubt that the mystery thus frequently alluded to by the apostle, is one and the same; and that it is neither the participation of the Gentiles in Jewish blessings, nor their admission to these blessings without the performance of Jewish rites. It cannot be the Gospel, or good message of redemption to fallen man through a Saviour; because this, instead of having been hidden, has been the main subject of every revelation, from the fall of man to the time when the apostle wrote. Neither is it the glorious kingdom of the Messiah; for that is the theme of all the ancient prophets. And yet the mystery is evidently connected with "the preaching of Jesus Christ," and with a purpose of God, ordained before the world, to the glory of His saints.

In the passage at the commencement of the third chapter of the Epistle to the Ephesians,

* The fellowship of the mystery had been hidden. It had never been unfolded by God how the Gentiles were to become full partakers by becoming Christ's, and thereby being recognized as Abraham's seed, and heirs according to the promise.

above quoted, I am disposed to regard the sixth verse, as one of those parenthetical sentences with which the writings of this apostle so much abound; and that it does not state the fellow-heirship of the Gentiles to be the mystery spoken of; but simply states, that of this glorious mystery they were fellow-heirs and partakers. The words are literally: "The Gentiles to be fellow-heirs;" and I understand the apostle to say, that of this great mystery, which it was his privilege to proclaim among the Gentiles, they were fellow-heirs. What this mystery is, which he was "to make all men see," I believe to be explained by the tenth verse; it is "the church," the "called-out ones" of this dispensation; through which "the manifold wisdom of God" is made known to the "principalities and powers in heavenly places."

This present dispensation of an elect church, anointed to be "kings and priests," and called out of every kindred, and tongue, and people, and nation, I believe to be the mystery which "was kept secret since the world began;" that "hidden wisdom which God ordained before the world to our glory," which hath been hid from ages and from generations, but now is made manifest to his saints." The ancient prophets gave no hint of any such intermediate dispensation between the coming of Christ, and the accomplishment of that deliverance which His coming was to effect. They tell us, indeed, that the Redeemer was to be "despised and rejected of men, a man of sorrows, and acquainted with grief;" that He was, apparently, to "labor in vain, and spend His strength for nought;" but they never give us to understand that this general rejection was to last for many centuries, and that during this period God was to gather out "the Church of the first-born,"—"the Bride, the Lamb's wife."

The mode in which the prophets announce their predictions is nearly uniform. They usually commence with the description of a time of trouble, called on several occasions, "the great and terrible day of the Lord;" they then speak of the advent of a deliverer; and then of a period of blessedness consequent upon His advent. To cite all the passages that might be urged in proof of this, would be to transcribe a large portion of the prophetic Scriptures. I shall, however, select a few from the mass, to prove and illustrate the position, that this present dispensation of the elect church, was not revealed to the prophets of old.

In the following quotation, from the ninth Psalm, what may be called the two grand divisions of the subject of prophecy, (for the advent of the deliverer is more frequently implied than expressed,) that is, the terrors of the Lord, and the glory that follows, are given in a small compass. "Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever. O thou enemy! destructions are come to a perpetual end; and thou hast destroyed cities; their memorial is perished with them. But the Lord shall endure forever; He hath prepared His throne for judgment. And He shall judge the world in righteousness. He shall minister judgment to the people in uprightness." Ps. 9:5-8.

In the seventy-second Psalm, the advent of the Redeemer, and the blessings that follow, are at once entered on, with only a slight reference to the preceding time of trouble.—This Psalm, also, is one of the many examples in which the prophet, commencing with the subject nearest his own heart, is led by the Holy Spirit, to speak of matters more distant

and more glorious. From the first verse of the Psalm: "Give the king thy judgments, O God, and thy righteousness unto the king's son;" we cannot doubt that David began this prophetic prayer, with the view of entreating, and then predicting, blessings on the reign of his son Solomon. But the Holy Ghost, by whom the "holy men of old spake," soon led him beyond Solomon to speak of His greater and more glorious Son, even the Messiah, David's Son and Lord. "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. They shall fear Thee as long as the sun and moon endure; throughout all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In His days shall the righteous flourish and abundance of peace so long as the moon endureth. His name shall endure forever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed." Ps. 72:4-7, 17.

Such was the gospel of the Psalmist; the "glad tidings" of "peace on earth, and good-will to men."—(To be continued.)

Angelic Triumph.

BY CHARLOTTE ELIZABETH.

We have now to survey what is made known on the subject of angelic triumph, when the final overthrow of all that impeded the universal extension of Christ's kingdom on earth, shall have terminated this dispensation: and here, indeed, we trace the beautiful union once before displayed in their heavenly chorus, of "Glory to God in the highest, and on earth peace, good will towards men!" The twenty-fourth Psalm contains a sublime foretaste of what we look for, while describing that glorious scene, the ascension of the Lord Jesus on high, leading captivity captive. There, the heralding angels cry, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of glory shall come in." Those from within the gates inquire, "Who is this King of glory?" Not that they needed to be told; no, they knew the Babe of Bethlehem, who from his lowly birth had been "seen of angels," of all the angels of God, and well were they prepared to celebrate his return to the glory which he had with the Father before the world was: but they loved to draw forth the answering shout, ascriptive of praise to their God, "The Lord strong and mighty, the Lord mighty in battle."

And again the summons is sounded from those majestic and resplendent legions, advancing as they sing, "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in." The shining multitude, the seraphim, the cherubim, who throng around those eternal gates, and perchance the spirits of the faithful resting there, once more demand, "Who is this King of glory?" and once more the thundering song peals out, "the Lord of Hosts, he is the King of glory." It is wonderful how habit familiarizes the human mind to what is calculated to overpower it. The grandeur of this passage, the imagery that it teems with is such, that man's lip might well falter in appropriating the lofty strain, and his knee bow in unmediated adoration of the ascending King of glory; but we hear it until we can scarcely bestow a thought on its surprising splendor; and yet in the pride of our cold, unthankful hearts, affect to look down upon the glowing creatures who cease not day or night audibly to pour forth the ardent devotion of theirs before the throne, as though their rank were somewhat below ours. But the proudest heart will be humbled, and the coldest kindled into flame, when that awful hour arrives for the seventh angel to sound, and great voices in heaven proclaim, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever:" when the Church in glory, that so long awaited the day of vengeance, the year of the redeemed, takes up the strain, and says in prostrate adoration, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." When a voice shall come out of the throne, saying, "Praise our God, all ye his servants, and ye that fear him, both small and great;" and the call shall be responded to by myriads of the holy angels, the innumerable number of ransomed souls, the whole company of that rejoicing heaven and renovated earth, bursting forth, "the voice of a great multitude, and as the voice of many waters, and as the

voice of mighty thunders, saying, Allelujah, for the Lord God omnipotent reigneth."

That hour will come: and in the body or out of the body, every soul of man shall witness its coming. How near it may be we know not, but far distant it cannot be. A veil, the veil of our own darkened understandings, as yet conceals from us the glory that shall be revealed: and neither angel nor devil shall longer be invisible to our awe-struck gaze. The latter will pass into their fiery prison, and Satan will be cast fettered into his dungeon, and while heaven pours forth its dazzling legions, earth will be purified from all things that offend.

When John saw the multitude arrayed in white robes, with palms in their hands, standing before the throne, and heard them loudly ascribe salvation to God and to the Lamb, he saw all the angels fall upon their faces, and worship God, as *their* God. Wherever a note of praise is uttered by the Church, it awakes an echo throughout the untold legions of heaven. This sympathy will never cease; and with what delight God's angels contemplate the approaching triumph of their glorious King, we are told in many ways. That magnificent strain of holy exultation, descriptive of the final ruin of the great harlot city of Rome, is repeated as being uttered by a voice from heaven; probably of an angel also, for it is called another voice from heaven, immediately following that of an angel having great power, and lightening the earth with his glory, who cried mightily with a strong voice, saying, "Babylon the great is fallen, is fallen." It was an angel also, one of the seven who had poured forth the seven last plagues on the earth, who showed to John the heavenly city, guarded at its twelve gates, by the same number of angels.

Here we may pause, to consider for a moment what is meant by this mysterious city! It is often named in Scripture, as a place actually existing, but not on earth. Paul speaks of it to the Galatians, in direct contradistinction from the earthly Zion: "Jerusalem which now is, and is in bondage with her children;" and "Jerusalem which is above, is free, which is the mother of us all." Gal. 4:25, 26. It is difficult to conceive how, while one is indisputably a real, an existing, a material city, the other should be a visionary thing, a mere name; or, that while Hagar is represented as the figure of a reality, Mount Sinai in Arabia, and that again of another reality, Jerusalem in Palestine, Sarah should only be the figure of a figure which has no substantial antitype. Again, in Heb. 12, he names it the city of the living God; the heavenly Jerusalem: and John, in Rev. 21, says, the angel "carried me away in the Spirit, to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God." Our Lord also distinctly mentions it: "I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God." Rev. 3:12. Though not so plainly named, this Jerusalem is clearly intended also by Paul, when he says, Abraham "looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. And again, "God is not ashamed to be called their God, for he hath prepared for them a city." Heb. 11:16. In the beautiful discourse addressed by the Lord Jesus to his disciples, immediately before his betrayal, he says, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. Paul, too, says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens: for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." 2 Cor. 5:1, 2. Is not this the "holy Jerusalem" which John saw? The name imports "peace;" or rather, it imports "where peace is seen;" and there is no question, among spiritual people, as to the fact of this new Jerusalem being the heavenly home of God's people; but one very great discrepancy seems to exist between God's revelation and man's expectation: the latter expects to bid an eternal farewell to earth, and to go to a place called heaven, somewhere in a vastly remote space, where all that he shall find will be totally dissimilar from aught that he has ever seen or heard of; where he will be an etherealized, unsubstantial creature among beings and things equally removed from all with which we are now conversant. Revelation, on the contrary,

tells us of a city, of mansions, of foundations, walls, and gates, indescribably rich, bright, and glorious, indeed, but still answerable in some measure to what we are accustomed to: and it invariably speaks of this heavenly abode as coming down, at the appointed time, to the region of our earth. Paul speaks of being "clothed upon with an house which is from," not in "heaven:" our Lord says, "I will come and receive you unto myself;" and the more minutely we inspect the Scriptures that bear upon the subject, the more we shall be struck by their harmonious bearing on the point.

It is a point in which every individual is personally concerned; and we may, without committing any presumptuous sin, examine, each for himself, what God hath seen fit to reveal to all. We must remember that our Lord Jesus Christ took to himself a body which saw no corruption; that, in the same body with which he arose from the dead, and the identity of which he proved to Thomas, he ascended into heaven, and shall come again to judgment. Two of his people, Enoch and Elijah, also went to that unseen place in their material bodies; and at the crucifixion of our Lord, "the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept, arose and came out of their graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 27:51-53. Now it is perfectly natural and allowable to ask, where are all these bodies? Changed no doubt; their corruption having put on incorruption, and their mortal immortality, and made glorious, as was seen in Moses and Elias on the Mount; but still the same bodies that they wore on earth. And if in the Bible we find a satisfactory answer to that question, by being told of a glorious place, a city, a habitation, prepared and reserved for God's children; and in due time to be revealed, not only to them, but to all others, though no others shall ever find entrance into it, surely we may be allowed to take, in a more literal sense, the declarations so often repeated than that which good men have been in the habit of connecting with them. (To be continued.)

The Killing Time in Scotland.

No king ever had ministers and servants so ready to sacrifice their lives for him as Jesus Christ had, at that time, (1680,) in Scotland.—No crown was ever so steadfastly upheld by its subjects.

The persecution was not confined to the ministers only, but extended also to their hearers, and even to women. Two young persons, Isabel Alison and Marion Harvie, were accused of having been present at Cargill's field preachings. Marion was a young girl of twenty. "At fourteen or fifteen," she said to her judge, "I was a hearer of the curates, and then I was a blasphemer, and a chapter of the Bible was a burden to me."—"I bless God, Isabel," she remarked to her friend, "that He has given me life that I may lay it down for His name's sake. If I could live a thousand years by forsaking the truths of the gospel, I would not give up one." When led to the scaffold, these two Christian maidens sang the 23d Psalm, "The Lord is my Shepherd," and the 84th—

"How lovely is thy dwelling-place;
O Lord of Hosts to me;
My very heart and flesh cry out,
O, living God, for thee!"

When about to be executed, Marion Harvie, wishing to testify what was the faith for which she was to lay down her life—the doctrine of the true Head of the Church—exclaimed: "I am brought here this day, for having confessed, as I still do, that Jesus Christ is the King of Zion, and the Head of his people!" After this she died, on the 26th of January, 1681. Thus did country girls in Scotland feel themselves called upon to maintain the same truth as the doctors and leaders of the flocks.

A more noted victim was now to fall by this persecution. Cargill, hunted from place to place, was still preaching in the most secluded districts. For this purpose he often had to take long and painful journeys. One Sunday, having walked all the morning to reach the place where the people were to assemble, at Tinto Hill, he arrived fatigued, thirsty, and almost fainting. An old man, coming from the crowd, offered him, in his blue bonnet, a little cold water from a neighboring spring. The minister drank it, and without any other refreshment, preached the whole day. On the 10th of July, he preached the Gospel at Dunsyre Common, and slept at Covington Mill. But his enemies were on the watch. At day-break, a troop of

dragoons surrounded the mill, seized the preacher, and carried him to Edinburgh, where, being led before the council, he was condemned to death. "I am," said he, "a Christian, a Protestant, a Presbyterian; and I die, testifying against Popery, Prelacy, Erastianism, and all manner of defection from the truth of God." When led to the scaffold, he approached the cord by which he was to be hanged, and declared that he went up the ladder with less fear and perturbation of mind than ever he entered the pulpit to preach the word of God to sinners. "I am no more terrified at death, nor afraid of hell, because of sin, than if I never had sin; for all my sins are freely pardoned and washed away through the precious blood and intercession of Jesus Christ." Sweet Christian words! It was on the 27th of July, 1681, that he sealed with his blood, the testimony he had borne to Jesus, the only King of the Church.

Cargill was no more. There was now no one left who preached in the fields. "The wise men had rejected the word of the Lord," Jer. 8:9. The persecution, therefore, ceased for a while, but, in 1684, began the sanguinary period called, in Scotland, "the killing time;" and in 1685, the Papist, James the II., having succeeded his brother Charles, the desolation of the people of God increased yet more and more. They were hunted like wild beasts among moors, mountains, and rugged rocks.—In vain they passed the night, lying on wild heaths, under the vault of heaven, or cooped up in the natural caverns among the rocks; no retreat was sufficiently secure, sufficiently retired, to shelter them from the cruel search of their enemies. Everywhere they encountered spies, betrayers, and murderers. The enemy said, as once did Pharaoh, "I will pursue, I will overtake, I will divide the spoil; my last shall be satisfied upon them; I will draw my sword, my hand shall destroy them." Exod. 15:9.

Driven to the utmost extremity, these unhappy people raised a cry of distress. "Did not the Lord," thought they, "blow his wind against the enemies of his chosen ones, and they sank as lead in the mighty waters?" On the 18th of October, 1684, they posted up in many of the market places in Scotland, a solemn declaration, recounting their sufferings, and expressing their abhorrence of the principle by which it was thought right to put to death those who differed in opinion from their murderers; and declaring, that for the sake of their own defence, they reputed as enemies, and would pursue as such, whosoever should proceed against them, especially as spies and informers.

The curates and their vile emissaries then relented a little in their proceedings; but the Privy Council, incensed to the last degree, passed, on the 22d of November, "The Bloody Act," by which, whoever would not disown this declaration should immediately be put to death.

The persecution then raged more violently than ever. One day, two women, Margaret M'Lauchlan, a widow of sixty-three, and Margaret Wilson, a girl of eighteen, were praying together at Wigton, in Galloway. Margaret Wilson, her brother Thomas, aged sixteen, and her sister Agnes, aged thirteen, had been obliged to leave their father's farm to avoid submission to the prelates, and had concealed themselves for some time in the moors. They had left these wilds, and taken refuge with the widow M'Lauchlan, when they were apprehended while committing the crime of praying. The old woman and the young girls were tried and condemned to death, and, for their execution, a torture of a special kind was chosen.—Near Blendnock, two large stakes were driven into the sea, a few paces from the shore; and at low water the two women were tied to them, care being taken to place the young girl higher than the widow, that she might perish the last, and thus witness the death of her aged friend. When this was done, the soldiers stood on the shore, carelessly leaning on their halberds, and surrounded by a great crowd of people, waiting until the rising tide, that new executioner of the vengeance of the prelates and Privy Council, should slowly engulf these sainted victims. Soon, indeed, did the waves roll onwards, and, in the sight of the young girl, slowly but inevitably rose and covered the body of the Christian widow. One after another they covered her limbs, her bosom, her neck, her lips. By this means, it was intended to terrify Margaret Wilson, and subdue her. But, looking serenely upon her venerable friend, she exclaimed, "What do I see but Christ, in one of His members, wrestling there? Think you that we are the sufferers? No: it is Christ in us; for He sends none a warfare on their own charges."

The Christian maiden thus continued praying and witnessing for Christ, while the cold and cruel waves were rising round her own body. She then began to sing the 25th Psalm, "To thee I lift my soul, O Lord;" and afterwards part of the eighth chapter of the Epistle to the Romans, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died;" and some verses following. She thus continued speaking until the ocean covered her head and choked her utterance. Her torturers then ran towards her, and, while she was yet breathing, cut the cords, and drew the young Scotch girl from the waves. They laid her on the shore, and waited till she was restored to consciousness. On being asked if she would not pray for the King, she replied; "I wish the salvation of all men, and the damnation of none." "Dear Margaret," cried one of the spectators with emotion, "only say, God save the King!" she answered as one who neither wished for life, nor feared death: "God save him, if He will, for it is his salvation I desire." Her relations and friends, in a transport of joy, turned quickly to Major Windram, who superintended the execution, "O, Sir, she has said it, she has said it!" But the Major required her to take the oath of abjuration, in which the Papist, James the II., was to be acknowledged as head of the Church. Firm in her faith she replied, "I will not. I am one of Christ's children. Let me go!" The soldiers again threw her into the sea, where she perished, to enter at last into the rest that remaineth to the people of God.

But this was not the end. Persecution sought out the most sober Christians. At Priesthill, in Ayrshire, lived a plain and pious man, John Brown by name, who earned his living by the occupation of a carrier. Although he had never openly resisted the State, he was hunted by the Prelate party, on account of his attachment to evangelical principles. His solitary cottage had sometimes sheltered a persecuted minister; he did not attend the service of the curates, and on Sunday evening, he would assemble a few children to instruct them in the knowledge of the Bible. This school, in that lonely part of Scotland, was the first of the Sunday-schools in Britain, and perhaps in the evangelical world. Brown had preceded Raikes.

Claverhouse—whom Walter Scott has transformed into a hero, but who, in history, is nothing but a man of violence and a persecutor—seeing the fidelity of this Christian, vowed his destruction. On the first of May, 1685, Brown, who had just celebrated domestic worship, between six and seven in the morning, was on his way to work, when three troops of dragoons came galloping towards him, with Claverhouse at their head. They brought him back to his house, saying to him, "Go to your prayers, for you shall immediately die." He knelt down upon the heath, and prayed aloud with so much fervor, that the soldiers were quite affected.—Thrice did the impatient Claverhouse interrupt him, saying, "I gave you time to pray, and you have begun to preach." During this interval, Brown's wife, hearing a noise, had come out of her cottage, carrying an infant in her arms, and a little girl, frightened at the sight of the soldiers, clinging to her gown. "Take good night of your wife and children," said Claverhouse. Turning to his wife, he said, "Now, Isabel, the day is come that I told you would come, when I spake first to you of marrying me." "Indeed, John," she answered, "in this cause I am willing to part with you." Brown then kissed his wife and children, and Claverhouse commanded his troopers to fire.—But the martyr's prayers had touched the hard hearts of the soldiers of the Papist James; they refused to act the part of executioners, to which however, they were well accustomed. Walter Scott's hero, enraged at this, took a pistol from his saddle-bow, and at once shot dead the disciple of Jesus. Then turning to her whom he had just made a widow, he said, in a tone of mockery: "What thinkest thou of thy husband now, woman?" Isabel replied, "I ever thought much of him, and more now than ever." Claverhouse set spurs to his horse, and the horror-struck dragoons galloped off after him, leaving Isabel alone with the corpse. She laid her infant on the ground, gathered the scattered brains of her beloved husband, and taking the handkerchief from her neck, bound up the head, which had been shattered to pieces by the Jacobite's pistol. Then laying out his lifeless body, she covered it with her plaid, and sat down beside it, with her baby on her lap; and, clasping in her arms the little girl, who filled the air with her cries, she herself burst into tears. On

that desert spot there was not a neighbor to assuage the widow's sorrows. Amidst this desolation in the college and seminary course. Every seven years, God gives us a whole year of Sabation of the wild heath and of death, she had none with her but her God; but He was a present God, and his might gave strength to her heart.

Claverhouse, yet "breathing out threatenings and slaughter against the disciples of the Lord," (Acts 9:1.) overran other counties. Persecution was raging everywhere. If the soldiers saw a man reading the word in the fields: "Thou art a rebel," said they, "thou art read in the Bible!" and thereupon killed him. They threatened little children that they would roast them alive, to make them tell where their parents were concealed. Four hundred and ninety Christians thus perished without the form of law. Eighteen had to endure torture of various kinds. Seventeen hundred were banished. Great numbers were sent to the colonies as slaves, and two hundred of these were drowned. But nothing could subdue the fortitude of the martyrs. One of them, who was shot in the fields, exclaimed, "If I had as many lives as hairs on my head, I would willingly suffer as many deaths for the sake of Christ and his cause." "They were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trials of cruel mockings and scourgings; yea, moreover of bonds and imprisonment; they wandered about, destitute, afflicted, tormented. Yet they ran with patience the race set before them, looking unto Jesus, the author and finisher of our faith."—Heb. 11:35, 36. 12:1, 2.—*D'Aubigne's Recollections.*

Vain Excuses and Cavillings.

How many are there who put off, at least for the present, the claims of God and piety, with the plea, "I have not time!"

Time is, indeed, a precious thing, provided it be properly employed. Some men will find it infinitely the worse for them, that they ever had any use of time. It is important, then, that we employ it well, and remember that we can only use each portion of time once. If any man squanders his time, he cannot recall it for a better improvement. It is also a plain truth, that the more important are the duties we perform, the better are we spending our time.—There is no comparison between the labors of the man who writes or reads a silly romance, and the author of the Pilgrim's Progress. Men cannot find time for the duties of religion, but they can rise early, and toil late, and eat the bread of carefulness for the acquisition of earthly riches. They can find time for what their soul desires: why is it, then, that in regard to the great matter of the soul's salvation, they have no leisure? Why bring forth such an excuse as this? The plain truth is, they have no proper appreciation of religion; they have no real interest in the matter. They have time to eat, to sleep, to play; to deck off the perishing body, but not to seek the welfare of the soul. Is it not true with this excuse, as with every other, that it proceeds from a careless and a wicked heart?

It is certain that good men, who give evidence of true piety, seem, as far as we can judge, to be no more hurried in their passage through life, than those who have not time to be pious. Pious men are industrious, and active, as well as others. We think we could easily point to many of them, who, as business men, as parents, and as citizens, seem to succeed, at least as well as those others who are hurried so much; and yet those pious men will say that their religion never hindered them. Nay, it more frequently helps men, by making them happier, and more industrious. Perhaps, then, if those who excuse themselves on the score of want of time, would only try the experiment, they would find out that, after all, religion does not hinder them so much. This plea of want of time is certainly made by those who do not know how much time it really would take.

But if it should really take a good deal of time to examine into the truth of religion, and ascertain the real doctrines of the Bible, we might still ask, is it true that any man among us has not time to do his duty in this respect? Take the busiest man, who toils from morning to night to support his family. God has given us one day in every seven for the purpose of learning his will. Here are fifty-two days every year, which is just the same as two whole months of schooling. Let a child begin at twelve years of age, and use his Sabbaths rightly; and before he reaches fifty years of age, he will have more days of religious instruction than ministers get in studying seven

baths. By the time any man is thirty years of age, he has had at least two years of Sabbaths above his childhood, with nothing to do but to learn the way of life, and walk in it. If, then, any man says he has not time, it must be because he has stolen the Lord's time, and appropriated it to improper purposes. The Sabbath does not belong to any man, to use as he pleases; the Lord lends it to us to be employed in his service; and if any soul should appear before the judgment-seat, unprepared to meet God, and should there attempt to render in the excuse that he was so pressed with important cares that he had not time to seek the salvation of his precious soul, would not the angry voice of the Judge strike him speechless, and his voice of thunder ask, What have you done with your months and years of Sabbaths?

And is it not worthy of reflection, that the busiest men, who think they have no time to secure salvation, must yet find time for sickness, and for death! These solemn things wait for no man's bidding. Your book may be unposted, your balance sheet unstruck; but, busy merchant, remember that death may hurry you off to abide the audit of a final account. Your grain may be ripening fast, your scythe may be sharp; but, busy farmer, take heed, lest the great reaper, death, should send you to gather a harvest of everlasting woe.

We must take time to be sick; or, perhaps, without the warning of a previous sickness, we may be called to lie down in the grave. If, before that solemn season, we have never found time for repentance, our opportunities will then be lost forever. Beyond that will spread a gloomy eternity, in the sad experience of which every lost soul will have leisure enough to remember that it had time enough for pleasure, time enough for business, time enough for folly, time enough for everything else but to seek that one great blessing, to secure which alone was our time truly valuable.—*Presbyterian.*

The Preciousness of Christ.

We have just read a sermon by the pious and devoted Ralph Erskine. In laying down the volume, we are struck with a sense of the rich vein of gospel truth which runs through the discourses of some of the departed lights of former days. True, there is often a quaintness of style, sometimes a roughness of exterior, and what in the present day would be deemed an undue familiarity about the writings of some of the old divines; but then there is so much pure gold, such an opening out of the freeness and fulness of grace, such unfoldings of the spiritual treasure of the gospel, such a rich and all-pervading unction of holy love breathing through almost every page in the class to which we now refer, that they always seem to bring us to the feet of the Saviour. And who that knows anything of the preciousness of his love, but wishes to be brought there to catch the inspiration of his smile, to hear his life-giving voice, and receive the tokens of his grace. The sacred writings abound with figures and types consecrated and hallowed by their appropriation to him. There is the fruitfulness of the vine, the loveliness of the rose, the glory of the sun, the serenity of the star, the costliness of the gem, the firmness of the foundation, the nourishment of the bread, the purification of the stream, and the peacefulness of the refuge. When we have animate nature, there is the affection of the brother, the knowledge of the teacher, the experience of the guide, the skill of the physician, the joy of the bridegroom, and the care of the shepherd. What peace, security, and triumph are pledged in these relations to all who are in Christ, begotten again to a lively hope through Christ. Some of these immunities are strikingly set forth in the sermon alluded to; and although the writer has been gathered to his fathers nearly a hundred years, he yet speaketh for the encouragement and comfort of true believers. The following quotation may serve to show how he speaks:

"For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." This golden chain, together with all things present, and all things to come, is linked to the believer, because he is united unto Christ. The believer hath an interest in Christ; by an interest in Christ, he hath an interest in God; and by an interest in God, he hath an interest in all things.

"All the riches, pleasures, profits, and preferments of the world are but emptiness; your wisdom, your parts, your children, your lands, your revenues, without Christ, can amount to nothing; they are but like ciphers without a figure. It is said of believers, (2 Cor. 6:10.)

'Having nothing, they possess all things;' because, though they had nothing in the world, yet, having Christ, they have all things; and, on the other hand, it may be truly said of the wicked and unbelieving, that, having all things, they possess nothing; because, though they had all things in the world at their will, yet, being without Christ, they have nothing; all they have is but emptiness; yea, all they have is a curse, because they have not Christ. But all good things in the world are but shadows of 'what is in Christ.' Outward riches are but a shadow of the unsearchable riches of Christ; outward life is but a shadow of him who is the way, the truth, and the life; outward liberty is but a shadow of that freedom that is said to be had in Christ. 'If the Son make you free, then you are free indeed.' John 8:36; importing, that no freedom is freedom in deed and in truth but this; outward rest is but a shadow of the rest that is to be had in him. 'Come to me, all ye that labor, and are heavy laden, and I will give you rest.' The sun in the firmament is but a shadow of the Sun of Righteousness, and of his glory; roses and lilies are but shadows of his beauty, who is the Rose of Sharon, and Lily of the valley; rivers and fountains are but shadows of his fulness, who is the Fountain of living waters; not a fountain closed, but a fountain opened to us; plants and trees are but a shadow of the verdure of him who is the plant of renown, the Tree of Life. All things that have an excellency in them are but shadows of him in whom excellencies do concenter. All the stars of creature-excellencies are but shadows of him who is the bright and Morning Star."

Who is willing to go to the Saviour? He has graciously said, "Him that cometh to me, I will in no wise cast out." May every reader of this article be able to respond to the voice that cries, "Come," in the spirit and resolve of the following lines:—

Just as I am—without one plea,
But that thy blood was shed for me;
And that thou bid'st me come to thee—
O Lamb of God, I come!

Just as I am—and waiting not,
To rid my soul of one dark blot;
To thee, whose blood can cleanse each spot—
O Lamb of God, I come!

Just as I am—though tossed about,
With many a conflict, many a doubt;
With fears within and wars without—
O Lamb of God, I come!

Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yes, all I need, in thee to find—
O Lamb of God, I come!

Just as I am—thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe—
O Lamb of God, I come!

Just as I am—thy love unknown,
Has broken every barrier down;
Now to be thine, yea, thine alone—
O Lamb of God, I come!

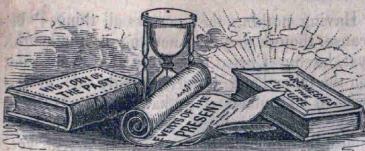
Episcopal Recorder.

Marvellous Light.

Men at their first conversion, says Charnock, receive the grace of God with astonishment; for it is *thoumaston phos*, wonderful light (1 Pet. 2:9,) most amazing at the first appearance; as the northern nations that want the sun for some months in the winter, are ready to deify it when it appears in the horizon; for the thickness of the foregoing darkness makes the lustre of the sun more admirable.

But the light into which the converted man is called, is wonderful, not only nor chiefly because it is new, but because of the wonderful and glorious objects it brings to view. It enables him to behold, as in a glass, the glory of the Lord—not the glory which shines in the heavens, but the great glory that shines in the face of Jesus Christ, and is displayed in the wonderful plan of salvation. It enables him to look at the things that are not seen—things too glorious for the natural eye to behold. It penetrates the Valley of the Shadow of Death, dispels its darkness, and reveals to the admiring view the New Jerusalem, with its walls of precious stone, its gates of pearl, its streets of gold, and its immortal and blessed inhabitants. Its first entrance to the mind is as the morning twilight; but it "shineth more and more unto the perfect day."

The word of God is that light, and the renewed heart is the eye that beholds it. As sanctification progresses, fuller rays are poured into the mind. When that work is finished, and it enters within the veil, it stands within the light of perfect day.—*Presbyterian of the West.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, SEPTEMBER 9, 1848.

Prof. Gausson on Inspiration.

(Concluded.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16, 17.

But there is still another fact; not only has the Bible admitted no false sentence or expression, but it has also employed words which make us recognize, in a way that cannot be mistaken, the science of the Almighty."

"When the Scriptures speak of the form of the earth, they term it A GLOBE! When they speak of the position of this globe in the bosom of the universe, they suspend it upon nothing; (על דבר) When they speak of its age, not only do they put its creation, as well as that of the heavens, at the beginning, that is, before the ages, which they cannot or will not number; but they are also careful to place before the breaking up of chaos and the creation of man, the creation of the angels, the archangels, of the principalities, and of the powers; their trial; the fall of some; and their ruin; the perseverance of others, and their glory. When they speak afterward of the origin of our continents, and of the later creation of plants, animals, and men, they give them to this new world, and to our proud race, an age so young, that the men of every period and nation, and even our modern schools, have foolishly revolted from it; but an age to which they have had to consent, since the labors of De Luc, Cuvier, and of Buckland, have so fully demonstrated that the surface of the globe, as well as the monuments of history, and those of science, were about to command for it the assent of the learned as well as the vulgar. When they speak of the heavens, they employ to designate and to define them, the most philosophic and the most elegant expression; an expression which the Greeks, in the Septuagint, the Latins, in the Vulgate, and all the Christian Fathers, in their discourses, have pretended to improve, but which they have distorted, because it seemed to them opposed to the science of their day. The heavens, in the Bible, are the *expanse*; (רקיע) they are the vacant space, or ether, or immensity, and not the firmamentum of St. Jerome; nor the *στερεωματα* of the Alexandrian interpreters; nor the *οὐρανοὶ* of Aristotle, firm, solid, crystalline, and incorruptible, of Aristotle and of all the ancients. And although the Hebrew term, so remarkable, recurs seventeen times in the Old Testament, and the seventy have rendered it seventeen times by *στερεωματα*, (firmament), never have the Scriptures in the New Testament, used this expression of the Greek interpreters in this sense. *** When the Scriptures speak of the air, the gravity of which was unknown before Galileo; they tell us that at the creation, 'God gave to the air its weight (משקל) and to the waters their just measure.' And when they separate the inferior waters, it is by an *expanse*; and not by a solid sphere, as the translators would have it. When they speak of the mountains, they distinguish them primary and secondary; they represent them as being born; they make them rise; they make them melt like wax; they abase the valleys; in a word, they speak as a geological poet of our day would do. 'The mountains were lifted up, O Lord, and the valleys were abased in the place which thou hadst assigned them.' When they speak of the human race, of every tribe, color, and language, they give them one only and the same origin, although the philosophy of every age has so often revolted against this truth, and while that of the modern finds itself compelled to acknowledge it. When they speak of the interior state of our globe, they declare two great facts long unknown to the learned, but rendered incontestable by recent discoveries; the one, relating to its solid crust, the other to the great waters which it covers. In speaking of its solid covering, they teach us that, while its surface gives us bread; beneath, (תחתיו) it is on fire; elsewhere, that it is reserved unto fire, and that it will be burned in the last times, with all the works which are found therein. * * * When they speak of the number of the stars, instead of supposing a thousand, (1026,) as does the catalogue of Hipparchus, or of Ptolemy; while in the two united hemispheres the most practised eye can see but 5000; while the human eye, before the invention of the telescope, could perceive but 1000 in the clearest night; the Scriptures pronounce them INNUMERABLE; and like Herschel, they compare them to the sand of the sea, they tell us, that with his own hand and in infinite space, God has sown them like the dust; and that notwithstanding their number, 'he calls them all by their names.' When they speak of this immensity, listen with what learned and sublime wisdom they depict it; how prudent they are in their noble poetry, how philosophical in their sublimity; 'the heavens declare the glory of God; the expanse showeth his handy-work; there is no speech nor language where their voice is not heard.' When they speak of the relation of the stars to this sublimity world; instead, like the ancients, of supposing them animated, instead of ever

attributing to them an influence over human events, as did, for so long a time, the Christian people of Italy and of France, even to the period of the Reformation; they are, say they, inert matter, brilliant, without doubt, but disposed and guided by a creating hand; the heavens, even the heaven of heavens, move with the order, the entireness and the unity of an army advancing to battle. 'Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names, by the greatness of his might, for that he is strong in power, not one faileth.' 'Why sayest thou, O Jacob, and speakest, O Israel; my way is hid from the Lord, and my judgment is passed over from my God?' (Isa. 40:26, 27.) When they describe the heavens, they are careful to distinguish them; first, as the heaven of the birds, of the tempests, of the powers of the air, and of evil spirits; then the heaven of the stars; and lastly, the third heaven, even the heaven of heavens. But when they speak of the God of all that; how beautiful their language, and at the same time how tender! 'The voice of His thunder is in the heavens,' say they, (Ps. 77:19.) 'but the heavens, even the heaven of heavens, cannot contain Him.' (1 Kings 8:27.) 'To whom, then, will ye liken Him? or what likeness will ye compare unto Him? He has set his glory above the heavens. Who humbleth himself to behold the things that are in heaven. Whither shall I go from thy Spirit, or whither shall I flee from thy presence?' (Isa. 40:18; Ps. 8:1; 113:6; 139:7.) But when they seem to have said enough of all these visible grandeur; these are yet, say they, but the beginning of his ways; and how little a portion of him is known! And lastly, when they seem to have told all the grandeur of the Creator of all these immensities, listen yet again: 'He counts the number of the stars, and calls them all by name; at the same time that He healeth the broken in heart, and bindeth up their wounds.' (Ps. 147.) 'He puts your tears into his bottle; the sparrow falls not to the ground without his care; even the hairs of your head are numbered.' (Ps. 56:8; Matt. 10:29, 30.) 'The eternal God is thy refuge, and underneath are the everlasting arms.' (Deut. 33:26, 27.) 'O, my God, how manifold are thy works; how excellent are they, but thou hast put thy mercy above all thy name. Open thine mine eyes, that I may behold wondrous things out of thy law.' Again, in the midst of all these grandeur—'Whence then cometh wisdom! And where is the place of understanding? The depth saith; it is not in me. God understandeth the way thereof; for he looketh to the ends of the earth, and seeth the whole heavens; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder, then did he see it and declare it; he declared it; yea, and searched it out. And unto man he said: behold the fear of the Lord, that is wisdom, and to depart from evil is understanding.'"

Other objections are noticed, and are disposed of, which our limited space, and the extended length of these extracts, compel us to pass over. He takes the position that the writers were not always inspired; but that their writings were: whenever they wrote, they spake as they were moved by the Holy Ghost. Thus Peter might be worthy of blame, when Paul withstood him, and deceived when he thought God could not send him to the Gentiles, &c., without conflicting with what he wrote. The manner of receiving a large class of texts is shown in the following. He says:—

"But what then, it has sometimes been said; 'must we believe that the letter of the Pagan Lysias, or the harangue of Gamaliel, the Jew, or the discourses of Job's severe friends were inspired words?'—Surely, no; no more than those of Cain, or Lamech—of Rabshakeh, or Satan. But the sacred writers were as really led by God to transmit them to us, as to report to us the song of Mary in the hill-country, or that of the seraphim in the year of king Uzziah's death, or that of the celestial army at Bethlehem. The Holy Spirit is not always the author of the words which he relates; but he is always their historian."

But some contend that our reason being given by God, as well as revelation, that we must not dethrone it. Prof. G. meets this by showing that sacred criticism is to be a scholar, and not a judge. He says:

"When, in place of collecting the divine oracles, it composes them, decomposes them, canonizes them, uncanonizes them; and when it makes itself oracular! Then it tends to nothing less than to overthrow faith from its foundation. This we are going to show."

"Employ your reason, your time, and all your intellectual resources to assure yourself if the book which is put into your hands, under the name of the Bible, contains in fact the very oracles of God, whose first deposit was confided, under the divine providence, to the Jews; (Rom. 8:1, 2) and of which the second deposit, under the same guardianship, was remitted to the universal church from the apostolic times. Assure yourself, then, whether this book is authentic, and whether the copyists have not altered it. All this labor is legitimate, rational, honorable; it has been abundantly done by others before you; but if the investigations of others have not satisfied you, resume them, pursue them, instruct us; and all the churches of God will thank you for it. But after all this labor, when you have well established that the Bible is an authentic book, when science and reason have clearly showed you that the unquestionable seals of the Almighty God are attached to it; and that He has there placed his divine signature; then hear what science and reason loudly proclaim to us; then, sons of men, hear God; then,

sursum oculi, flexi poplites, sursum corda! then, bow the knee! lift the heart on high, in reverence, and in humiliation! Then science and reason have no longer to judge, but to receive; no longer to pronounce sentence, but to understand. It is still a task, and it is a science, if you please; but it is no more the same; it is the science of understanding, and of submitting."

"But if, on the contrary, after receiving the Bible as an authentic book, your wisdom pretends to constitute itself the judge of its contents; if, from this book, which calls itself inspired, and which declares that it will judge you yourself at the last day, it dares to retrench anything; if, sitting, as the angels in the last judgment, (Matt. 13:48,) to draw up the book of God on the banks of science, to gather the good into its vessels, and to cast away the bad, it pretends there to distinguish the thought of God from that of man; if, for example, to cite only one case of a thousand, it dares to deny, with Michaelis; that the first two chapters of St. Matthew are from God, because it does not approve their Scriptural quotations; then, to deny the inspiration of Mark, and that of Luke, because it has found them, it says, contradictory to St. Matthew; in a word, if it thinks it can subject the book, recognized as authentic, to the outrageous control of its ignorance and of its carnal sense; then, we must improve it; it is in revolt, it judges God. Then, it is an enormity, reprov'd as much by reason as by faith. It is no longer science, it is enchantment; it is no more progress, it is obscurantism."

After a full consideration of the whole subject, he comes to the unavoidable conclusion, that all the words of the prophets are of God—that holy men of old wrote not after their own impulse, or by the will of man, but as they were moved by the Holy Ghost, they spake the words the Spirit put into their mouth—the word prophet denoting a man whose lips utter the word of God. Says Prof. G.:

"Listen to the prophets in the Scriptures, as they testify of the Spirit, which has caused them to speak, and of the divine authority of their language. You will ever hear from them the same definition of their office, and of their inspiration. They speak; it is true, their voice is heard; their frame is agitated, their very soul is often moved; but their words proceed not from themselves alone; they are at the same time the words of the Most High. 'The mouth of the Lord of hosts hath spoken,' say they unceasingly. (Mic. 4:4; Jer. 9:12; 13:15; 30:4; 50:1; 51:13; Isa. 8:11; Amos 3:1; Deut. 18:21, 22.) 'I will open my mouth in the midst of them,' says the Lord to his servant Ezekiel. 'The spirit of the Lord spake by me, and his word was in my tongue,' said the royal psalmist. 'Hear the word of the Lord' (2 Sam. 23:1, 2.) 'It is thus that the prophets announce their messages. (Isa. 28:14; Jer. 9:20.) 'The word of the Lord was then upon me,' say they often. 'The word of God came unto Shemaiah;' 'The word of God came to Matthew. The word came unto John in the wilderness.' (1 Kings 12:22; 1 Chron. 17:3; Luke 3:2.) 'The word that came to Jeremiah from the Lord; the word that was given to Jeremiah; the burden of the word of the Lord to Israel by Malachi' (Jer. 11:1; 21:1; 25:1; 26:1; 27:1; 30:1; and frequently elsewhere; see Isa. 1:2; Jer. 1:1, 2, 9, 14; Ezek. 3:4, 10, 11; Hos. 1:1, 2; Mal. 1:9; &c.) 'the word of the Lord that came unto Hosea' (Hos. 1:1, 2;) 'in the second year of Darius the king, came the word of the Lord by Haggai the prophet; this word descended on the men of God when it would, and often in the most unlooked for manner. Thus God, when he sent Moses, said to him; 'I will be thy mouth;' (Exod. 4:12, 15,) and when he made Balaam speak, he 'put his word, it is written, 'in the mouth of Balaam.' (Num. 23:6.) Thus the apostles, making, in their prayer, a quotation from David, express themselves in these words; 'It is thou, Lord, who spakest by the mouth of David, thy servant.' (Acts 4:25.) And St. Peter addressing the multitude of disciples: 'Men and brethren, it must needs be that this Scripture should be fulfilled, which the HOLY SPIRIT hath before spoken, by the mouth of David, concerning Judas.' (Acts 1:16.) Thus, the same apostle declared to the people of Jerusalem, in Solomon's porch; 'But those things which God BEFORE HAD SHOWN BY THE MOUTH OF ALL HIS PROPHETS; &c. (Acts 3:18.)

"From all these quotations, it remains thus established, that in the language of the Scriptures, the prophecies are 'words of God, put into the mouth of men.' It is thus, then, by an evident abuse, that, in the vulgar language, some pretend to understand by this word only a miraculous prediction. The prophets could reveal the past as well as the future: they denounced the judgments of God; they interpreted his word; they sang his praises; they consoled his people; they exhorted souls to holiness; they rendered testimony to Jesus Christ. And as no prophecy came by the will of man; (2 Pet. 1:21;) a prophet as we have already given to understand, was a prophet only by intervals, and as the spirit made him speak. (Acts 2:4.)

Our author has thus, as we conceive, demonstrated the plenary inspiration of the Scriptures. From the extracts we have given, our readers will judge of the rich thoughts contained in the work. We will close this article, and take leave of the subject, with a single extract.

"Follow Jesus, in the days of his flesh. With what grave and tender respect he constantly holds in his hands the 'volume of the book,' to quote all its parts, and to point out its least verses."

"See how a word, a single word, whether of a song, or of a historical book, has for him the authority of a law. Observe with what confident submission

he receives all the Scriptures, without even disputing their sacred canon; because he knows that 'salvation is of the Jews,' and that, under the infallible providence of God, 'the oracles of God were committed to them.' What do I say; that he receives them! from his cradle to his tomb, and from his resurrection from the tomb to his disappearance in the clouds, what does he carry everywhere with him; in the desert, in the temple, in the synagogue! What does he still quote, in his resurrection-body, at the moment when already the heavens are about to exclaim; 'Lift up your heads, ye everlasting gates, and let the King of glory enter!' It is the Bible; it is ever the Bible; it is Moses, the Psalms, and the prophets: he quotes them, he explains them; but how! it is verse by verse; it is word after word!

"In what a frightful and painful contrast, after such a spectacle, do those misguided men present themselves to us, who, in our day, dare to judge, to contradict, and to try to mutilate the Scriptures!"

"We tremble, when we have followed with our eyes the Son of Man, commanding the elements, stilling the tempest, and bursting the sepulchre, whilst stilling with so profound a respect for the Sacred Volume, he declared that he was to return one day to judge, from this book, the living and the dead; we tremble, and our heart bleeds, when afterwards crossing the threshold of a rationalist academy, we there see, seated in his professorial chair, a poor mortal, a learned, miserable sinner, a responsible soul, handling, without reverence, the word of his God; when we follow him accomplishing this wretched task before young men eager for instruction, as future guides of an entire people, capable of so much good, if you lead them to the high places of faith, and of so much evil, if you train them to the contempt of those Scriptures which they are one day to preach? With what peremptory decision they exhibit the phantasmagoria of their hypotheses; they retrench, they add, they commend, they condemn; they pity the simplicity, which, reading the Bible as Jesus Christ reads it, attaches itself, like him, to all the words, and can find no error in the word of God; they decide what interpolations or what retrenchments, (which Jesus Christ never suspected,) the Holy Scriptures must have undergone; they purify the chapters which they have not understood; they point out mistakes in them, reasonings badly conducted or badly concluded, prejudices, imprudences, vulgar errors!"

"God forgive me for being obliged to write the words of this frightful dilemma; (but the alternative is inevitable!) Either Jesus Christ exaggerated and reasoned badly, when he thus quoted the Scriptures, or these imprudent and unhappy men, ignorantly blaspheming their majesty. It pains us to write these lines. God is our witness that we would willingly have withheld them, and then have blotted them out; but, we hesitate not to say, with a profound feeling, it is in obedience, it is in charity, that they have been written. Alas! in a few years these professors and their pupils will be sleeping in the same tomb; they must wither like the grass; but then not a tittle of this divine Book shall have passed away; and as surely as the Bible is truth, and as it has changed the face of the world, so surely shall we see the Son of Man returning upon the clouds of heaven, and 'judging by this eternal Word the secret thoughts of men.' (Rom. 2:16; John 12:48; Matt. 25:31.)"

The Resurrection.

The recovery from the grave, and the restoration to life, of a dead and corrupt race, will be an amazing event. It will be a far more impressive and august scene, than the act of creation, or mere providential government.

THE MANNER of this redemptive work, indicate its importance and grandeur. No language can do justice to the Scripture representation of it. The sound of the trumpet, we are told, shall suddenly break on the ear of the universe, and summon it to the judgment of the great day. Instantly the immense living population of our globe will undergo a change, equivalent to dying and rising again, while all the dead, from Adam downward,—a multitude which no man can number,—will start up from the dust of the earth, some in terror, and some in joy, and stand alive in the midst of the wondrous scene. In mid-heaven, "a great white throne" will appear, and robed in infinite majesty, the Son of Man will sit upon it, descending in great glory, with all his holy angels, to judge the world. At his appearing, the visible heavens will depart with a great noise, and the solid earth be set on fire. He will utter his voice, and creation will tremble.—Death will resign his sceptre,—the Grave yield up his dominion, and every human being that ever lived, stand forth, in his identical person and character, before the Judge.

What glory and majesty will crown the Redeemer in that day! What an illustration and confirmation will the work of Redemption receive! The sleeping dust of all the dead, though scattered to the winds, and mingled with every other dust, and incorporated into every form of being, shall be gathered, revived, and re-organized, impressed with its original likeness, spiritualized, and re-inhabited by a rational spirit, and endowed with the power of an endless life. He who is the Resurrection and the Life, will then achieve a triumph, in comparison with which all other triumphs will be as nothing. What amazing interests hung on the event of His own resurrection! Where had

been Christianity, had the tomb of JOSEPH retained the body of Jesus! What infinitely vast interests now hang on the promised resurrection of the saints! We have had the "first fruits;" shall the "harvest" be garnered? Heaven waits to see. Angels are moved with expectation. The dust of sleeping millions, who died in faith, and whose assurance of Redeeming faithfulness gilded life's closing scene, calls for it. The stupendous measure of Redemption—the work of mediation itself, stands or falls with this event.

And is it a doubtful matter? Have we not the certainty of it—the pledge—in CHRIST's own resurrection, besides innumerable promises? Yes! the hour will come,—the pledge will be redeemed. The tomb of the world shall open at the bidding of Him who called LAZARUS from the grave, and all its imprisoned dust come forth to life; and the trophies of redeeming grace be gathered into the train of the mighty Victor. Angels, having received the "first fruits," and waited through long ages of expectation, will "shout the harvest home." And such a harvest! of revived existence, of beautiful forms, of perfected character, or rejoicing and glorified intelligence, to be safely garnered in heaven! O! amazing power! that by a word, can change a scene of universal blight and desolation—the dark domain of death itself—into such a scene of life and glory.

O, amazing grace! that can transform a mass of corrupt, putrid dust, into a world of glorious beauty and unspotted purity, and incorruptible life. It will be a new creation—a creation out of decayed and crumbling elements, and one that will show more of the glory and perfection of the Deity, and of the power and love of Jesus, than was before known.

Biblical Repository.

Delay of Answers to Prayer.

"Some prayers (says HAMILTON) are not answered, because, though earnest at the time, the petitioner has grown indifferent afterwards. Some prayers are answered, but the answer is a long time arrived before the petitioner adverts to it. Like a man who despatches for the physician one express after another, and at last he arrives, and is actually in the house; but unapprised of his presence, the sick man sends off another messenger to hasten his approach. Or as you may have sent for some book, or other object, which you were anxious to possess, but as it is long of making its appearance, your anxiety to see it begins to abate, and by-and-by you have almost forgotten it: when, some day, you take up a parcel that has long lain unopened in a corner of the room, and find that it is the very thing you were once so impatient to get. 'And when did this arrive?' 'O, months ago.' 'How strange, then, that I should never have noticed it till now!'

"In extreme agony JACOB vowed a vow, and prayed a prayer: 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then the LORD shall be my God, and this stone, which I have set up for a pillar, shall be God's house.' It was an earnest and importunate prayer. It was answered. Every petition was fulfilled. All that he asked, JACOB obtained. He got bread to eat; he got raiment to put on. He was delivered from ESAU, his brother. He came back to his father's house in peace, and in unimagined prosperity. But it never occurred to him that his prayer was answered, till the LORD himself reminded him. He might have seen the answer in his peaceful tent, in his grazing flocks and herds, in his large and powerful family, and in himself—the fugitive lad came home a prince and a patriarch. But it was not till the LORD appeared and said, 'Arise, go up to Bethel, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from ESAU thy brother;' it was not till then that JACOB recollected the vow, or detected the answer; and had the LORD not reminded him, Bethel and its pillar might have faded forever from JACOB's memory.

"And so parents, in the days of their children's infancy, often pray for their children's conversion; and when they see their wayward freaks and wicked tempers, the tear starts in their eye, and they are ready to give up hope. But one by one the LORD brings them to himself. The prayer is partly or wholly answered, and ere they are gathered to their fathers, those parents find themselves surrounded by a godly seed. But it never strikes them that there is an answer to prayer. Or a company of Christians pray for a revival of religion, and they fix their eye on a particular spot of the horizon, nothing doubting but that it is there the cloud must appear. And whilst they kneel, and pray, and mourn that the sky con-

tinues brass, they never notice that in the opposite quarter the heavens are melting, and there is an abundance of rain. Though not in the form, nor in the direction which they first desired, still the blessing is come, and, perhaps, in measure, it surpasses their fondest expectation and their largest prayer.

The Island of Madeira.

When spots on earth, beautiful as that described in the following extract from a letter in the *Providence Journal*, can be found in this sin cursed world, what must be the beauty of earth when the glory of Eden shall have been restored!—when the wilderness shall have become as Eden, and the desert as the Garden of the Lord?

"The scenery of Madrid, for boldness and loveliness, is not probably surpassed in any portion of the world. The whole surface is cut up by mountain ridges, and there is scarcely a mile of level ground upon the island. Immense precipices, more than a thousand feet in height, rise in every variety of rugged and fantastic form, here standing up frightfully perpendicular, and here with sloping sides, jagged and irregular, yet covered with perpetual verdure, and blooming with the most gorgeous flowers. Between are valleys smiling with plenty, where, in spite of the rude and primitive mode of cultivation, all the products of the tropical regions flourish in the greatest luxuriance. I thought to give you some account of the magnificent scenery which I witnessed in the course of a journey over the island, but I felt sure that my pen could do no justice to the subject. When looking upon the huge mountainous rocks, the stupendous precipices, and the fathomless ravines which make up so large portion of the island, and at the same time upon the luxuriant vegetation, the splendid flowers and the smiling skies, the emotion of the sublime and the beautiful struggle with each other for the mastery of the heart.

Of trees the variety and the beauty are endless.—

The orange, the lemon, the pomegranate, the palm, the olive, the date, the laurel, the myrtle, fill the valleys and crown the mountain tops. Nor is the stately pine wanting, nor the chestnut, nor the walnut.—Fruits of every region find a congenial soil and climate, and reach a perfection which they rarely attain elsewhere. An enumeration of them would be but a catalogue of the choicest productions of the temperate and torrid zones, nor do those which are indigenous to colder regions refuse to flourish here. The same is true of the vegetables, which grow in equal abundance and equal perfection. The fruit market of Funchal, situated in a beautiful grove of palm trees, forms one of the most attractive places in the town.

The flowers I will not venture to describe. I can give you no idea of the beauty, the variety, and the profusion in which they abound. Everything that we coax into a doubtful and fragile existence, or force into a sickly bloom in our hot houses, flourishes here in all the wild luxuriance of nature. Camellias bloom on every hedge; geraniums and heliotropes line the road side, the aloe, the tulip tree, the coral tree, the hydrangea, and the cactus, throw their blossoms upon the mountain paths, and a thousand flowers of exquisite beauty, of whose names, even, I had never heard, load the air with their fragrance. But I will not be tempted into a dry and botanical enumeration of what is so surprisingly lovely in nature, but to which the eye alone can render justice. The plumage of the birds vies with the hues of the flowers, and their melody fills the groves and vineyards with ceaseless music. The charm of this exquisite scene closes not with the day. Never was night so calm, so serene, so lovely. The stars shine with such universal lustre, that the planet Venus casts a perceptible shadow, and so bright is the moon that the phenomenon of a lunar rainbow is sometimes witnessed. So they tell me; I have not seen it, but I have seen so much that I am prepared to believe anything. Indeed, nature has omitted nothing to make this spot a paradise, and over all she has spread a sky so clear, and an atmosphere so delicious, that she seems to have designed it for the refuge and the consolation of man. It is not strange that some fanciful geographers have supposed it to be the fabled Atalanta of the ancients.—Surely, imagination would exhaust itself in the creation of such a spot, and the wisest fable could add nothing to its natural attractions.

Valley of Jehoshaphat.

The Valley of Jehoshaphat has in all ages served as the burying-place to Jerusalem. You meet there, side by side, monuments of the most distant times and of the present century. The Jews still come there to die from the corners of the earth. A stranger sells to them, for almost its weight in gold, the

land which contains the bones of their fathers. SOLOMON planted that valley. The shadow of the Temple, by which it was overhung,—the torrent, called after grief, which traversed it,—the Psalms which DAVID there composed,—the Lamentations of JEREMIAH, which its rocks re-echoed, render it the fitting abode of the tomb. CHRIST commenced his Passion in the same place: that innocent DAVID there shed, for the expiation of our sins, tears, which the guilty DAVID let fall for his own transgressions. Few names awaken in our mind recollections so solemn as the Valley of Jehoshaphat. It is so full of mysteries, that according to the prophet JOEL, all mankind will be assembled there before the Eternal Judge.

The aspect of this celebrated valley is desolate, the western side is bounded by a ridge of lofty rocks which support the walls of Jerusalem, above which the towers of the city appear. The eastern side is formed by the Mount of Olives, and another eminence, called the Mount of Scandal, from the idolatry of SOLOMON. These two mountains, which adjoin each other, are almost bare, and of a red and sombre hue; on their desert you see here and there some black and withered vineyards, some wild olives, some ploughed land, covered with hyssop, and a few ruined chapels. At the bottom of the valley you perceive a torrent, traversed by a single arch, which appears to be of great antiquity. The stones of the Jewish cemetery appear like a mass of ruins with which they are surrounded. Three ancient monuments are particularly conspicuous, those of ZACHARIAH, JEHOSEPHAT, and ABSALOM. The sadness of Jerusalem, from which no smoke ascends, and in which no sound is heard; the solitude of the surrounding mountains, where not a living creature is to be seen; the disorder of these tombs, ruined, ransacked, and half exposed to view, would almost induce one to believe that the last trump had been heard, and that the dead were about to rise in the valley of JEHOSEPHAT.

TO CORRESPONDENTS.—J. S. B.—We have no new light in relation to those points you specify. At the present time, is it not better to wait for the development of events, living in all good conscience in the performance of every duty towards God, and our fellow-men, rejoicing in the evidences which are clear and indisputable; than to speculate unduly respecting that what, from the nature of the case, must remain involved in obscurity?

D. B.—Your first question we should answer in the affirmative, and your last two in the negative.—Our reasons are the same as those repeatedly given in the preceding volumes of the *Herald*. Any argument in support of the question you suggest, must, at best, be speculative; and it is on such, in days past, that all the notions of the door closed, &c. &c., have been based. Indeed, if that position is correct, they are correct. We cannot see that good would be effected by advocating that position—a position which can only be sustained by inferential evidence, and which we conceive to be contrary to the clearest deductions of the word, based on the grammatical structure of the word.

CHARACTER OF OUR TRACTS AND PUBLICATIONS.

—We make it a point to publish nothing, except what will be of the highest usefulness to the cause. Of this character we consider Tracts No. 1, 2, 3, 4, 5, &c.; also, the late set of ten Tracts on Prophecy, as advertised in another part of this paper. These we publish especially for distribution, with the object of spreading the knowledge of the speedy coming of our Lord. It is for the gratuitous distribution of these, and similar works, that money is raised. We have no "standard works," as such; yet the *Adventists* generally agree, in the sentiments advocated in the above tracts.

We occasionally publish other little works, such as the "Advent Promises," and "Bro. Miller's Dream," &c., but these are not intended for distribution, unless friends choose to do it on their own account. The attempt recently made to class "a dream among our (?) standard works," would have come with a better grace from a professed enemy. We can conceive of no other design than to create a prejudice against the Godlike endeavors of the faithful and liberal friends of the cause, to circulate publications of undoubted usefulness. We are glad that the friends understand this, so that we need only allude to it. Let none slack their hands in the "good work."

THE CITY EXPRESS.—We lately had to pay the City Letter Express carrier 37 1-2 cents for a letter which we since learned was dropped into their box at ADAM's Hotel, by a gentleman, who paid the postage, he having brought it from a friend in Connecticut.—

If this company sanction such demands, it should be known. If they have carriers who take this method to put money in their pockets, the company should know it.

WANTS OF THE CAUSE.—The calls were never more urgent than now, both for Advent preachers, and Advent tracts. We need every gift that we have among us. All should be employed in this time. We have calls at this office every week that we cannot supply. We shall be glad to hear from any who can enter the field, or who wish to be employed in the work.

ANOTHER TENT MEETING.—It is proposed by friends in Lowell and vicinity, that a Tent Meeting be held in that city or vicinity, the last of this month. The matter will be settled, and notice be given in our next. Bro WETHEE will be with us about that time, and by his assistance, with BRN. LITCH, PLUMMER, and BERNHAM, we shall be able to sustain a meeting of much interest.

DIAGRAM OF DAN. 2.—THE GREAT IMAGE.—We have had many calls for this part of the set of the diagrams on the whole vision of DANIEL, but could not break regular sets. We have now prepared the *Image* for sale, separate, and can supply any orders for it. Price, mounted, \$2.00.

SOME BRO., a few weeks since, directed the paper to be sent to CYRUS CHURCH, of Litchfield, Me.—The P. M. says he knows no such person in town—so we stop it. Will the sender explain?

NEW WORK.—Bro. LITCH's new book will be ready for sale in about two weeks. We have been delayed by circumstances over which we had no control. Notice of price &c., next week.

MEREDITH TENT MEETING.—We have not time to notice it this week. It was a glorious meeting throughout; we shall notice it next week.

Bro. GATES informs us that his child is recovered from its recent illness.

"PATHETISM: Man considered in respect to his Form, Life, Sensation, Soul, Mind, Spirit; giving the Rationale of those Laws which Produce the Mysteries, Miseries, Felicities of Human Nature! Psychology, Phenology, Pneumatology, Physiognomy, Pathognomy, Physiology, Sleep, Dreams, Somnambulism, Intuition, Presentiments, Prevision, Enchantment, Miracles, Witchcraft, Popular Excitements, Apparitions, Spells, Charms, Fascination, Trance, the Case of Swedenborg, A. J. Davis, &c. An Essay towards a Correct Theory of Mind, with Directions for Demonstrating its Truthfulness. By LA ROY SUNDERLAND. Boston: Published by White & Potter, 15 State-street."

We have given a somewhat attentive perusal of the above work, and do not question that it explains much of the phenomena of the human mind—as it is affected by sympathetic action, dreams, trances, &c. We might, however, be obliged to dissent from some of his definitions, and use of terms. Still, we know of no better work for an explanation of the phenomena of mind, as it is connected with the human body.—For a knowledge of mind disconnected from the bodily organs, we admit of no means of knowledge, aside from the teachings of Scripture.

Will you answer through the "*Herald*" the following? Does Jer. 6:22-25, and 50:41-44, refer to the same event? If so, what event? If they do not refer to the same, to what events do they each refer?

J. W.

The language of the two portions of Scripture is very similar. But we are inclined to the belief, that the former is a proclamation of God's judgments against Judah; and the latter against the inhabitants of Babylon.

CAMP-MEETING vs. CONFERENCE.—I perceive that Bro. Cummings has appointed a Camp-meeting in Barnston, C. E., to begin Sept. 17, and tents to be put up on the 16th. I think he has overlooked the Conference appointed to begin in Haley on the 14th, and continue over the 17th. As the places are only five miles apart, and as the Camp-meeting is thus announced, it will be best to attend to the business of the Conference at the Camp-meeting, during proper intervals. Let this be so understood, and it will prevent confusion. I doubt not but it will meet the minds of all concerned, as our brethren generally have not time to attend both in succession. Let there be a general gathering of the faithful to this meeting in the woods.

R. HUTCHINSON, Sec'y.

REMOVAL.—The office of the *Advent Herald* is removed from No. 9 Milk-street to No. 8 Chardon-street, a few steps north of the "Revere House," in Bowdoin Square. Those wishing to find us, had better inquire for the "Revere House," or "Bowdoin Square." To go from our former office, go up Milk to Washington-street,—down Washington-street to the old State House, where Court-street commences,—up Court-street to Bowdoin Square. Chardon-street leads from Bowdoin Square to the north. The office is on the west side of the street, a few doors from the Square, in an apartment of the Chardon-street Chapel. It is but a short distance from Haymarket-street, the depot of the Maine Railroad.

Correspondence.

Future Glory.

The earth may be shrouded in sadness and gloom,
Like emblems of mourning, which hang o'er the tomb.
Yet all the confusion and turmoil so rife
Unfailing bespeak a quick end to its strife.

Soon, rulers must fall, and their pomp fade away,
Like dew in the morn of a fair summer's day,
And empires crumble to ashes amain,
No more to be crowned with their glory again.

Then Christ's promised kingdom of joy and of peace,
Shall bring to his people their long-sought release,
Be 'established in glory, and ever maintain
The bliss of its kingly and heavenly reign.

Oppression and war shall then no more be known,
But honor and riches alike will be shown
To all who shall enter the portals of peace,
When sin and its evils forever will cease.

The troubles of earth then will no more annoy
Nor bondage and fear shall diminish our joy;
Each scene shall administer what we desire,
And Jesus' great love all our pleasures inspire.

'Mid pastures of pleasantness girded with streams,
From fountains most sacred whence glory e'er beams,
Our Shepherd will oft with his charge love to roam,
Himself the delight of their long-cherished home.

There all that is beautiful, lovely, and rare,
With all that is costly, angelic, and fair,
Yea, all that can cheer and enrapture the heart,
Will then all their charms and their virtues impart.

A pain, nor a sigh, nor a sorrowful tear,
Nor gloom, neither sadness, shall ever appear,
To grieve for a moment the ransomed throng,
Rejoicing o'er death with the conqueror's song.

No mind can conceive all that God will prepare
For those who shall frolic his promises share;
The bliss which shall all his dear children await,
With nought can be measured, for nought is so great.

There all that is tranquil shall quickly convey
Bright visions of beauty, no more to decay;
And all that is glorious, extatic, sublime,
Shall wreaths of unspeakable splendor entwine.

If aught can be wished, then his love will provide,
And quick shall our wants be there always supplied,
For "all things are yours," and all these shall be given
To those who have sought a blest mansion in heaven.

A feast of rejoicing, unrivaled before,
Shall welcome each guest with its bountiful store,
While Jesus with honors and gifts of renown,
Himself will delight all their pleasures to crown.

The music of seraphs will gladden each heart,
Who shall of their skill and their voices impart
To those who shall join in their heavenly strain,
In praising our Saviour, again and again.

The skies, most pellucid, shall reflect to the earth
Such beams of effulgence as never had birth,
Since angelic anthems through all heaven rang,
When "sons of God shouted," and "morning stars sang."

The earth in its holy and purified state,
Will surpass all the glory which man can relate;
Each prospect shall brighten as saints shall behold
Its beauties unfading, its grandeur untold.

If joys thus ineffable are to await
All those who prepare for this glorious state,
Let all who may wish in the banquet to share,
By faith and obedience strive to be there.

Portsmouth, N. H.

Letter from Bro. Wm. Clark, Jr.

BRO. HIMES:—In regard to the Advent cause in Cabotville, my observation would lead me to say, that there is a portion of those professing love for the appearing of our Lord and Master, who are understandingly and usefully making a ripening preparation to meet the blessed day joyfully. They are sensible that the universal world is rapidly tending to a point where it must of necessity terminate. And while this is indeed true of all that is at enmity against God, they feel that they, as the children and friends of God, are as fast tending to the same point, and that there is of necessity vast importance attached to a careful, humble, watchful, and devoted course of life, to meet it with the joyful acclamation, "Lo, this is our God."

Many of our brethren and sisters have suffered from sickness, which for a time had the appearance of a lack of interest; but I find the seed is there, and at this time there is a more general coming together, and the truth fires the soul with holy love towards God and man. There is a growing confidence in the truth, that the coming One is near—yes, very near—and soon the song of Moses and the Lamb will be sung. O glorious theme! when and where was ever the heart of man inspired with its like? How many reasons for gratitude have we that we live in a time so full of interest, and especially that we have been blessed in seeing the light. When we reflect upon the vast disproportion of the human family who are benefited by present truth, we are led to contemplate with wonder that there was no better selection to be made than has been made in ourselves. Why, my brother, when I look into my own heart, and see what a poor, good-for-nothing thing it is, I am led to exclaim, "How dwelleth the love of God there!" But so it is; the love of God is there; I am sensible of it every day,—there is a love for his cause and people there,—there is a zeal for both there. But O, how inadequate to the occasion! how slack, when such consequences are involved. God forgive

my deficiencies, and help me to do better in the little remaining time.

I suppose, as there have been no two positions of the Advent history the same, that there are increasing causes of depression, growing in some measure out of the overwhelming disposition and determination to crush the truth, and destroy its advocates.—We seem almost to have arrived at a position to stand still, and let the enemy have a momentary triumph; watching to see God avenge his elect. Signs thicken about us hourly, which there is no occasion for mistaking; and blessed be his name, he has a people on earth that have no disposition to misinterpret them, but are observing them carefully, with growing and abiding interest, knowing assuredly, that as we advance, greater events occupy less time and space, and soon the day will come that will crown all the rest in the magnitude of its events. At the present time, in a few days, or weeks, thrones and kingdoms are subverted, dynasties uprooted, and vast revolutions effected. But a little further along, and we shall see a single day, which will destroy them all.

Cabotville (Mass.), Aug. 28th, 1848.

Letter from Sister H. P. Buttrick.

DEAR BRO. HIMES:—I desire to express my gratification in regard to what has of late appeared in the "Herald," in reference to certain ideas of the power of the Spirit. I recollect being quite perplexed a few years ago by some of these things, which I did not then understand; and the mysticism which hung around them used often to awaken such a feeling of dislike in my mind, that I was often troubled about it, as I wished not to oppose any of the ways of God. I have since met with others who have felt as I did about it, and I doubt not many have fallen in with those views, through fear of doing wrong in the least by opposing. For these reasons, I am glad to see Bro. Litch, as a faithful watchman, give the warning.

There was another subject, also, which was hard for me to understand for some time, which was, certain ideas in regard to impressions. Late in the fall of '44, I met an acquaintance—a sister in the Congregational church; she began to speak of the Advent, and remarked: "When I heard that the Lord was expected this fall, I thought I wished I knew if it was true, and I prayed if it was, the Lord would deeply impress it on my heart. Well, my interest decreased, till I finally felt as though it would not be so, and now feel but little interest about it." A few days after I met a Methodist sister, who said: "The subject of the Advent has interested me, and I went to the Lord and prayed, if it was true, he would deeply impress it on my heart; and from that hour I have felt more and more as though the Lord is near." Well, having had but little experience, I was puzzled. Here were two persons, who had prayed in the same manner, in regard to the same thing, and the Lord, as they supposed, had given them answers, which differed from each other. After thinking of it, I concluded they were both laboring under a misapprehension,—that the Lord does not answer in such a way; that having given us a complete revelation on this, as on all other subjects, we were to search His word for the answer as to the time of his appearing.

Since I came to this place, I have met with something of the same sort, in another form. A good Methodist brother here, used often to tell of praying, then opening the Bible, and take what his eye fell on as the answer, and had received great comfort in this way. Here again was something I could not understand. I said: "Suppose I ask the Lord to guide me by his Spirit, and fit me for the joys of his kingdom, then take the Bible and open it at random. I see no reason why I should not be as likely to read, 'When the whole earth rejoiceth, I will make thee desolate,' as anything else. Am I to judge of the word of the Lord in this way? It would be very different from what he has revealed of his dealings.—About a year ago, in talking with this brother, he alluded to these ideas, said he had of late seen them to be erroneous, and though he had often felt blessed in this way, he was convinced it was not because it was the right way, but the Lord was gracious to him, as he was honest, though mistaken.

I feel more than I once did the importance of keeping close to the word. It is the only light we can safely follow. One thing more. If the views of M. D. Wellcome, in regard to "Who is my neighbor?" are correct, then I have read the Bible wrong, on that subject, all my life. I have expected some one to say something on this subject ere this.

The Advent doctrine is not without its power even in this region. I may speak more particularly of it another time. Yours, in the hope of eternal life.
Stockbridge (N. Y.), Aug. 21st, 1848.

Letter from Bro. D. T. Taylor, Jr.

BRO. HIMES:—The believers in the immediate advent residing in this vicinity, held a meeting of three days in this place, commencing Friday, the 18th, and continuing over the Sabbath. We had a precious and never-to-be-forgotten season. The influence of the meeting was, I trust, healthful and redeeming. Bro. M. Batchelor was with us by request. Bro. Dudley, Dow, and Roney were also present. Our place of meeting was made one of earth's bright spots, by this convention of waiting ones, possessing kindred spirits, a like heavenly hope, and by the presence of the Comforter. The preaching of Bro. B. was with soul-stirring, melting power. Long may the influence of his labors be felt among us, though we see his face, and hear his warning voice no more. There was good attendance. I feel no hesitation in asserting, that nine-tenths of those who so earnestly listened, were convinced of the thrilling truths uttered. O that men would be wise, and provide for both worlds. We shall meet these last notes of warn-

ing again, either in immortality and burning glory, or in corruption and keen despair. Time speeds away, bearing us on its rolling wheels to our everlasting goal. We are rapidly hastening to, and shall soon pass that point beyond which there is no moral change. I feel the need of walking more softly before God, and applying "my heart unto wisdom;" for it seems that the terrestrial universe is laid under tribute to produce evidence of our proximity to the judgment. The end is near. The Judge is coming. Man, in the march of his intellect, has gathered the lightnings around him, and made them his willing servants. The rapidity of conveyance by these subtle steeds is supposed to be unequalled. But inspiration foretells an event as quick, and that is the sudden appearance of the Son of Man to the waiting nations of the earth. He will come as the lightning. Great day. "Time will then be gone,—the righteous saved, the wicked damned, and God's eternal government approved." The world has had his morning—its noon—and is now having its eve. The world's sun will soon go down in night and darkness; but the Christian's sun will then rise in eternal glory. Let us be ready to bask in his unclouded beams. O, let us live but to love him, and love him, that we may live forever on the fair plains of Paradise, when the terrible tread of the pale horse, and the hoarse, sepulchral tones of his horrid rider, will be heard no more.
Rouses Point (N. Y.), Aug. 22d, 1848.

Letter from Bro. G. W. Clement.

DEAR BRO. HIMES:—I rejoice that I am permitted, in behalf of the Advent brethren in this place, to communicate to you that, through the kind interposition of God's providence, we have succeeded in completing an humble, though neat and commodious house for his worship. And we acknowledge with gratitude the kindness of friends, who have contributed towards its erection. Some of our Methodist brethren have generously aided us, as well as a few who do not profess the religion of Jesus; and others have evinced a desire to render us aid, who have not, as yet, seen it convenient to do so. Our brethren at Sugar Hill, in an especial manner, are thank-worthy, having rendered us timely assistance by their liberal subscriptions. By the way, let others do likewise whenever a case demands it, and brethren are able.

The house was opened for divine service last Sabbath, and Bro. I. H. Shipman preached, as is usual with him, in a spirited and instructive manner, to a crowded and attentive congregation. In the forenoon, Bro. S. gave an outline of the rise and progress of the blessed doctrine of the Second Advent, as held by Adventists at the present time. In the afternoon, he gave a synopsis of the general points of doctrine which we, as a people, believe constitute the gospel, closing each discourse with solemn and impressive appeals to the sinner, to make speedy preparation for the great and notable day of the Lord. We had a blessed good prayer-meeting in the house last Sabbath, when the brethren and sisters were quickened and encouraged to labor in the cause until the Master appears. Thus far, this building has been to us a "house of prayer." God grant that it may never be made a "den of thieves."

We truly sympathize with you in the duties, labors, cares, and anxieties, which, without number, measure, or weight, have been heaped upon you, and nearly worn you out, and laid you aside from the blessed work of preaching the gospel of the kingdom. But there is an idea connected with your case, that should enliven and cheer your heart, viz., if you should fall under this weight of labors, cares, and disease, you will fall in the most noble cause that ever mortal man embraced. One "would even dare to die" while properly engaged in enforcing, in living, in advocating, and truly loving the doctrine of Jesus at the door, and the other truths connected with our blessed hope—repentance towards God, and faith in our Lord Jesus Christ—the resurrection, and the inheritance of the saints of the Most High. My heart grows warm with heavenly love while I write, in view of the glorious inheritance promised. But I lament that no more of my fellow-men seem disposed to examine the subject, and make the necessary preparation for the great crisis, evidently just ready to burst upon the world. We will do all we can to win them to Christ, and if in any degree we succeed, we will exclaim, "To God be all the glory!"
Landaff (N. H.), Aug. 23d, 1848.

Letter from Bro. F. Gunnar.

DEAR BRO. HIMES:—I have this morning been reflecting on the past; and while I am exceedingly glad and rejoice to discover the hand of God in the direction of my steps and disposal of my ways, I am constrained to acknowledge, that the Advent mission found me what I was not, and hath made me what I am. Seven years ago, and I considered my chance for an heavenly home as good as that of thousands. Alas! how many at this late hour of the world's dark night, are deluded by a like consideration, fatal in its working, soul-crushing in its effect. But I listened to the voice of the midnight cry,—it alarmed my slumber, and warned me that it would not be well or wise to abandon so solemn, so important a matter to so frail, so groundless a hope: so I formed the determination of seeking, by repentance and reformation, through faith in Christ, the favor of my God.—Then it was that I believably received my pardon.

I have never, for one moment, regretted that I was induced to change my course of action, or that I became identified with the Advent mission. I may have regretted many circumstances that have occurred since that connexion—and, indeed, there are many thoughts and movements that give me pain—but to the Advent mission, under God, I owe my past and present determination to hold on my way to the prom-

ised land; and to the eye of my faith, as I view the mighty upheavings of the old Roman world—the prophetic earth of prophecy—listen to the angry winds as they come moaning across the deep, telling us of Ireland's perplexity, then her groans; and then contemplate the premonitory signs exhibited in the heavens, I confess that that promised land is nearing fast. Yes, the scenes of time are rapidly passing away, coming events forecast their shadows, and soon the Lion of the tribe of Judah, for whom the Israel of God have been waiting, will appear, resplendent in majesty and power.

My health continues about the same; yet my spirit is continually refreshed by the "Herald" and the word. O, how precious are the testimonies of truth to the soul that has looked behind the scenes of time, and been made sensible of the deformity of the actors, and of the emptiness of their show, compared with the real fulness of the new earth—paradise.

Our congregations in New York and Brooklyn are steadily holding on their way in expectation of the coming One, to bestow on his faithful followers the promised crown. May this be your reward, and mine.
Yours in hope.

New York, Aug. 17th, 1848.

A "Correspondent's" Second Reply,

WITH NOTES BY THE EDITOR IN BRACKETS.

[The reader will please first to read the article of Bro. Cook without the brackets, and then both in connection.]

BRO. HIMES:—Your reply to a "Correspondent" in the "Herald" of Aug. 26th, has been read with great cheerfulness. I have regarded your entreaty "to re-examine the subject," and beg leave to reply. Some would complain should you so break up their communications. I ask for fairness; but still I say, do anything you please but blotting mine—leave them legible; then they who are in earnest after the truth involved, will get it. Many things must pass unnoticed,—let these suffice.

[The entire article is in each case given. As the portions not included in brackets may be read separately, the only objection to the notes in brackets is, that each erroneous assumption is answered at once. This is an inconvenience only to those who wish not to be bothered with opposing arguments.]

1. You pleasantly remark, that you "had to administer homeopathically." Surely, had you not told us, it would have been taken for "water cure!" Homeopathy comes in small doses; while yours reminds one of "the flood" that was "poured out after the woman." My article, in fragments, seemed like islands, encircled with that flood. [We would recommend a dose to compare with the disease. Homeopathy is not necessarily given in small doses. It is from the Greek *homos*—like, and *pathos*—affection, or disease. The small doses in which it is usually administered, is a subsequent theory, and had nothing to do with the original name of the practice. A "flood of water" might be a homeopathic remedy in a given case. Call it what you please, a likeness is all we claim.] Further: "The principle that like cures like," does not apply; because you can find no quotation, that I have made and commended, from Voltaire, or Socinius, &c., as you did that from Bush. I spoke of your recent, well-known, published ad! Now, when I do the "like,"—when I quote, and so far endorse those errorists as you did Bush, you are welcome to show the impropriety of that act. "But till I do that very thing, you cannot find material to make an article 'like' to mine, in any of its leading characteristics; therefore your prescription was both *allopathic* and *inappropriate*. It was both large and unlike. Such is not homeopathy. Thus triumphantly your other illustrations may be answered.

[They may be met just about as triumphantly as this—i. e., by a *petitio principii*; and reasoning from unlike to unlike. It is immaterial to the principle, whether you quote from Voltaire, Socinius, &c., or adopt their mode of reasoning, and endorse some of their conclusions. Our quotations which gave offence were quotations from the Bible—passages from the Old and New Testaments contrasted. If because some, who with us believe those scriptures, hold errors, we are to be responsible for their errors; then you should be responsible for the errors held by those who, with you, disbelieve them. The treatment is perfectly homeopathic to your case.—*Similia similibus curantur*.]

2. You again, for proof, quote—"He maketh his angels spirits." Mark! If angels are now "as" the personal saints shall be "in the resurrection," then they are not now such "spirits" as you imagine the saints are, in a separate state, before that time.—Hence, you should yield that point forever.

[What a sophism!!! We quoted that text for "proof" that the same term—*πνευμα*—sometimes designates angels. We then showed that it was also used *distinctive* from angels—as in Acts 23:8—"The Sadducees say that there is no resurrection, neither angel nor spirit" (*πνευμα*). In this use, the word denotes something different from angels. Hence, angels are not such *spirits* as the saints are in the separate state.]

Surely I could say, "I am not a ghost," (to frighten friends who had been taught to believe in such things) without affirming more than Jesus did in saying, "I am not a spirit." [You would not have said in the Saviour, that a spirit hath not flesh and bones—thus confirming the correctness of their belief respect-

ing spirits—and the Saviour would not, had his faith accorded with yours—you would have corrected their notions respecting the separate existence of such intelligences.—Not so did the Saviour.] The "spirit" in Job 4:17 may have been the Lord whom he saw indistinctly, chiding him. His view was as indistinct as that of Moses.—Ex. 33.

[No matter what spirit in Job was seen. It was a spirit; and a spirit hath not flesh and bones, as the Saviour had after his resurrection. Consequently, "such spirits" are not like the resurrection saints—who will be equal to the angels.]

Your proof from the Pharisees (Acts 23:9), assumes that they were correct; when, in fact, they were, in some things, as superstitious and sinful as Shakers. [The Bible affirms the existence of both angel and spirit. Consequently, when the Pharisees speak as the Bible does, they speak correctly, however superstitious and sinful they might be at other times, and respecting other questions. They knew the meaning attached to words; and the inspired writers use the same words.] History tells us where they got their popular notion of "spirits," the immortality of the soul, &c. [So does the Bible tell where they derived this truth—from it.] It was not from the Scriptures; but "from the Eastern nations. So did Plato. [Plato does not tell us so.] Those same eastern nations, had before obtained their information from the Jews.] Your other references prove nothing determinate for your position. [We suppose you will conclude so: we do not thus judge.] That the Sadducees sympathized with the Aristotelian philosophy, is no better foundation for your argument, than that the Pharisees sympathized with the Platonic. They are both human and heathen; yet they have, in their modifications, divided the philosophic world. [After this admission, that your Aristotelian philosophy is as heathenish as the Platonic, we hope we shall hear no more about our views being peculiarly heathenish. If you call our views heathenish, you virtually call those scriptures heathenish on which they are based.] My statement of Heb. 12:23 you reservably admit. "The spirits of just men made perfect," must, in that scene of glory, mean nothing less than just men perfected. Hence, I conceive you should not again have urged that text against the facts, and your own admission of my probable correctness. When we put down a stake about right, do let it stay put!

[We could not conscientiously admit the correctness of your view of that text, while there are strong reasons to dissent from it. We however cheerfully admit, that it is possible, (not probable,) that you are correct in its application. As we said before, we wish to build no argument on texts that do not unquestionably sustain it. Your view of it is, however, far from being clear to us.]

You say: "The existence of 'spirits' being thus demonstrated," and quote 1 Pet. 3:19.—"The spirits in prison" are doubtless the souls, or persons now in prison, who were personally "disobedient in the days of Noah." [You well know our demonstration was based entirely on the passages preceding that remark, and not on those following. We said their existence being demonstrated, we could have an understanding of the texts that followed.] Please read on to chap. 4:6. The eight souls in the ark were eight persons. [The word rendered "souls" in that text, is *ψυχαι*; that rendered "spirits," is *πνευματοι*; and therefore there is no agreement between them to prove anything for your purpose. Your remarks respecting Hades and Gehenna, below, is more than applicable here.] Those who had heard the gospel preached to them in other ages, were "dead." [Their spirits were also, as Peter assures us, in prison.] The captives in prison (Isa. 42:6) may be of the same class. [We suppose you mean Isa. 24:22. They may be a similar class—very likely,—spirits in prison.] This "prison," in Scripture, is nothing like that invented by men. It is the grave, from which the "dead" are to come forth to life eternal, or to the agonies of "the second death."—Isa. 24:22. [Those who perished in the flood never entered the prison of the grave—were never buried. Limiting the prison to the grave, is an invention of men—the Bible teaches something more than this.] If from such testimony, as that the Pharisees used the popular language of that time, and the Sadducees did not; if from the Divine manifestation to Job; if from the isolated expression of Jesus, which commits him to the Pharisee, or Platonic view, no more than his language (John 9) does to transubstantiation; if from this, and the like, you derive your demonstration, you are welcome to all the credit and comfort it will afford. [Our demonstration, as we have shown, rests on the clearest annunciation of scriptural proof, which is not affected by your glossary.] Please note the harmony of Holy Scripture, to be given below, which yours is adapted to destroy.

[We admit it destroys the harmony you deduce; but it is sustained by the harmony of the Bible.]

3. You speak of the "peculiarity" of my "method for ascertaining the meaning of words." Then

* An infidel in New York city once avowed to a clergyman, that he "had no doubt the Israelites had obtained their religion from the Greeks, and particularly from the philosophy of Plato." The minister replied: "Your argument would be worthy of some consideration, were it not that Plato says, that what he and the Greeks in general knew of the Gods, they had learned of the Israelites."—Dr. Nelson. Plato taught that man was made of the dust, and was the last thing created. He also taught the "existence of an eternal, unchangeable God." Did the Jews get their belief of God from the eastern nations? Plato says he obtained his belief from the Jews in Phœnicia.

you profess to give an example in a note. This is all news to me; but God knows it to be an utter misapprehension. Never, no never, was such a method suggested to me till now.

[You may forget the occasion. It was during a conversation you had with a man, who glories in the name of "Jacobus Marshialis." We hope we did misunderstand you. If you repudiate that, we cheerfully recall it.]

4. You enquire, if because the word "hell" sometimes means grave, "can it have this signification in Luke 12:5?" Fear him... that hath power to cast into hell? No; the word for grave is "hades," or hell—(Acts 2:27; 1 Cor. 15:55); but the word in this text is "gehenna," generally used to designate the place, or method, of the future punishment of the wicked. Jer. 32:35; 2 Kings 23:10; Josh. 15:8; Mark 9:43; Matt. 5:22; 10:28. The carelessness, or want of information, apparent in this appeal, indicates the importance of investigating the subject for your special benefit! No one informed, need make such a needless enquiry.

[You overshot your mark entirely, if you suppose that we do not know the word rendered "hell" in that text. We said nothing of the original. You well know that we were showing; that words do not necessarily always have the same meaning. We cited the word "hell" as an illustration; it sometimes denotes the grave; in this text it denotes something different; and this difference—all that we attempted to show by it—you unwittingly admit by your own comments on it. Why should you speak of carelessness, when you admit all that we wished to show by it? The original word being *gehenna*, there is none the less any reason why the wicked have not something to fear after the body is killed,—something that is more an object of dread than the assassin. But, if you please, take the word *hades*; it sometimes denotes hell; when Dives lifted up his eyes in *hades*, being in torment, he was then somewhere else, as well as in the grave: the torment he suffered was not the torment of the grave.]

5. You imagine that it would be "strange" to hear me tell the sinner to fear Him, who, after he hath killed, hath power to cast into hell—to destroy soul and body in hell—gehenna. Let me inform you, that these are our chosen phrases and passages,—we need no "premissing," or "explaining," except that of giving the facts in the case, as we always do, in relation to the advent, inheritance of the saints, &c. [You have to give explanations which entirely subvert the Bible meaning. We repeat, that had you been called on to make a similar illustration, you would not have made it in the language of the Saviour.] I'll give you a gratuitous example in Chardon-street Chapel, if you'll allow. Then you can speak from knowledge, and speak advisedly.

[They would no doubt be very much interested at the presentation of so novel a question. We are not so unfamiliar with your peculiarities in the presentation of your views. We heard you once at the Hall, when you came there with your twelfth-of-Luke brethren.]

You quote 2 Cor. 12, as if it proved something more than it says. As Paul was not God, he can with truth tell us of one thing that he "did not know." [Had Paul possessed your belief, he would not have told us he did not know whether he was in the body or out. You would have taken it for granted that you were in the body. Paul would, had he been of your Aristotelian philosophy. Paul did not believe that man, out of the body, was necessarily unconscious.] If you argue from what he says, "I know not," I'll answer by repeating what he did both know and teach. "The first man Adam was made a living soul." The Lord, Messiah, is "that spirit"—the second Adam "is a quickening spirit." The idea of personality is involved in these, and all other plain texts throughout the Epistles. [We do not see what this has to do with the question.] If you assume impersonality, [we do not,] or a disembodied state, [which we do,] for Dives and Lazarus (Luke 16); if you assume that Lazarus, in that non-resur-

* As we before said, had you been in the place of the Saviour, and wished to illustrate the difference in the future state between the righteous and wicked of the rich man and Lazarus; or had you used it, it would have been in language very different from that made use of by the Saviour. Instead of saying, Lazarus died, and was carried by angels into Abraham's bosom, you would have said, "He died, and will be raised in the first resurrection, when he will be admitted to Abraham's bosom." Instead of the rich man died, was buried, and lifted up his eyes in hell in torment, you would have said, "At the second resurrection he lifted up his eyes." &c. In your illustration you would have had no place for Dives' five brethren still living on the earth, in danger of coming to that place of torment. You would not, with your views, have represented Dives as requesting that Lazarus, whom he already saw, should be raised from the dead to go to his brethren; and instead of your making Abraham say how useless it would be for one to rise from the dead and go to them, you would have had him answer that they were already raised from the dead, and that his brethren were now in the same condition with him; and instead of their both speaking of that as a place of torment, you would have spoken of it as the period of torment which was to terminate his existence.

rection state, could comply with the rich man's request, you did it against the plainest meaning of the plainest terms. [You here make a very unnecessary supposition. You well know that we spoke of the necessity of his being raised from the dead to do so. The fact that the Saviour spoke of Dives and Abraham as being able to hold intelligent converse with each other, while Lazarus, to go to the five brethren of Dives,—then on the earth, and in danger of that place of torment,—must be raised from the dead, proves that it was an illustration of the state of man after death, and previous to the resurrection.] "Abraham died, and was buried in the cave of Macphelah." [The body without the spirit is dead—says inspiration: the body of Abraham was buried;] and all through this chapter the language teaches personality, and the need of a resurrection. [This need of a resurrection shows that it described a state after death, and before the resurrection. The spirits of men are no more impersonal than their bodies.] It does not say that Lazarus' ghost went into Abraham's ghostly bosom—or his spirit into Abraham's spiritual bosom! This is all imaginary. Thus easily are your supposed strong positions demolished and dissipated.

[But it does say that he died, was carried there, was seen by Dives in that state, and yet needed a resurrection to appear to men on the earth. Thus you dissipate nothing but a vapor of your own. By your admission of the need of a resurrection, you admit that this respected a condition previous to that event.]

Allow me space for two explanatory notes, and a brief statement of the great subject before us.

1. In speaking of my articles on "the living soul," in the "Harbinger," you charged me with having knowingly omitted a notice of the word "spirit."—You denied its use in relation to animals anywhere in Scripture, save in Eccle. 3:21. I then rehearsed the evidence. That was the point. My object had not required me to speak of "the Divine Spirit," nor did yours, at first; hence you should have owned, that truth and fact, in this case, were all on one side—against you!

[Not all—only an infinitesimal dose. You know that we promptly quoted all that you did say; and demonstrated that you did not intimate, that the terms for "spirit" were ever used to denote anything but breath. Please to be as prompt in the correction of your mistakes, as we are of ours.]

2. If you wish to make another and farther point, involving the Divine Spirit, I am ready. When you can prove that the human soul, or "spirit," is seen separate, acting, in any "form," as "the Spirit of God" has been, (Matt. 3:16), then I'll yield. [The case of the rich man and Lazarus proves this; spirits being distinguished from angels proves this. You have not yet made the first advance towards disproving the evidence already advanced.] You need not infer it,—as a spiritual advent reign, millennium, &c., are inferred from Scripture,—but prove it. [Just so: that is what we have done: the inferences that the Saviour, Paul, Peter, &c., did not mean what they said, are on your part.] That the Spirit of God in Elijah, Elisha, the Apostles, and others, is not an embodied, organic, or separate intelligence in them, seems clear from John 3:8—"The wind bloweth—so is every one that is born of the Spirit." [The Spirit of God acting on them was distinct from themselves. So the spirit may be from the body.] If I am right here, then your argument from this connection, or source, is as baseless as the fabric of a vision. A dreamy notion goes, as a ghost always does, when the day dawns.

[Being wrong, your notion becomes a baseless fabric.]

THE GREAT SUBJECT MAY COME INTO THE LIGHT before your mind, by constructing a harmony of the leading Bible doctrines involved in it. This is the grand point, is the soul, or "spirit," of man a separate, distinctive living, joyous, or suffering agent, in or after death? I say, No! The entire tenor of the historic, prophetic, and doctrinal Scriptures compel me to say, No. But you say, Yes. Now to give you every possible advantage of the few texts which sound favorable to your view, I request a harmony with the assumption that those texts are primary, or "higher" than those which record the creation, condition, and destiny of the "living soul." You must embrace the original account of man's creation, his death, by sin; the history of his burial through one thousand years, and his predicted resurrection. I now assume the precise truthfulness of these large, original, fundamental, harmonious portions of God's word. The life, death, resurrection, or translation, I believe to be personal; for the whole tenor of the Bible so teaches; hence I conclude, that "tabernacle"—"temple of his body," &c., are used in a secondary sense. If you make them primary, then you should not covertly and ingeniously, but openly and earnestly, modify all the large and leading parts of Holy Scripture touching this subject. So does Prof. Bush, and others, as you well know.

[We assume, that those grand and leading truths perfectly harmonize with this view. It has been repeatedly demonstrated, and also admitted, by the common sense understanding of the orthodox in all ages. You cannot destroy the force of PAUL's words by giving to them a secondary meaning. We supposed you knew that the secondary meaning of the word is one as distinct, as definite, and as certain as the primary. When therefore the SAVIOUR compares His body to a temple; when PAUL speaks of it as a house, as being clothed upon with it, as being in this tabernacle, &c.; while PETER calls it a tabernacle, speaks

of being in it, putting it off, &c.; it proves that it is in some sense the dwelling of the spirit. The primary sense of those terms would be a literal house, tabernacle, &c.: the sense in which they are here used is of course secondary; but they none the less have a distinctive meaning, which is entirely destructive to your view.]

Take an example: Stephen said, "Lord Jesus, receive my spirit." Having said this, "he fell asleep." He commended his spirit, his life, or himself, to God's care and keeping; then, "fell asleep." [His body was not kept: that was killed, and turned to dust;—his life was not kept: you contend that it became extinct;—his person could not be kept only as while the dust returned into the dust as it was—the spirit ascended to God who gave it. His body fell asleep.] Now do, if possible, make anything else definite of this record. He cannot be asleep in heaven, for it is not the place to sleep. He cannot be both "awake" and "asleep"—cannot be both in heaven and in the grave too! [Yet his body may sleep with its kindred dust: while it is in the grave, his spirit may be with the spirits of the departed.] He cannot be now alive, and yet have a resurrection to life at the last trump!! No, no, no.

[And yet his spirit may now have a "conscious existence," and by a union with the body at the last trump, come up in the resurrection a perfect man—your "no's" to the contrary notwithstanding.]

"Abraham, Isaac, and Jacob" lived, died, and "were buried." [And yet they are represented as living] but He who quickeneth the dead, and calls those things which be not as though they already were" calls himself their God, and thus implies a resurrection. Such is our Lord's comprehensive argument to confound his adversaries. It is as clear an argument for a future state as can be drawn from the books of Moses. (Luke 20; Rom. 4:17.)

[The SAVIOUR dissents from your view. He says that God is their God, and is not the God of the dead. Thus he demonstrates their existence, and thus disproves the Sadducean denial of the resurrection, which was based on their denial of the separate state. If their spirits do now exist, God is still their God, will not forget them, but will restore them by the resurrection: thus the resurrection is certain.]

David shall "awake." Why? because he is "asleep," like Stephen (Acts 13). "He is both dead, and BURIED." David hath not ascended into the heavens." He and others "obtained a good report through faith," and "died, not having received the promise." They expect it at the first, or "better resurrection." (Acts 2; Heb. 11.)

[You know we deny their ascent to heaven previous to the resurrection. ABRAHAM was not represented as there. The SAVIOUR did not ascend till after his resurrection, and yet was with the thief in Paradise the day he died. They await the resurrection morn.]

Paul says, "The Lord Himself will descend—the dead (the very dead themselves) will rise, and (with those "who are alive") will be caught up to meet the Lord; and so shall we ever be with the Lord." How! so; in the way, or in consequence of what is here related. The idea of personality pervades this whole scene, in all its parts. To make your argument you must assume the opposite of all this palpably plain testimony of God. [Here you mistake again. We assume this very thing, and not its opposite. But it is none the less certain that those who sleep in Jesus the Lord will bring with him.] This great truth is embodied and plainly taught in the typical services of the Mosaic dispensation. The High Priest entered "within the veil," and left the congregation, including the subordinate priests, and people. Whether sick or well, alive or dead, they never went in to him, nor saw him; they said "without," where the sacrifice was slain, till he, in person, came out to them. (Luke 1:10, 21.) Just so in the antitype. It would have been death for any even of the kings, or the heads of the priesthood, to follow the High Priest "within the veil." Uzziah smitten with leprosy, explains the principle. (2 Chron. 26:16, 19.) The force of this typical service is brought out in Heb. 9: Jesus has gone "alone" into "the presence of God for us." "Of the people there was none with him;" in another part of the service. The High Priest "went alone once a year" into God's presence on earth. This grand idea is taught by our Lord, (John 14:1-3): "I go away... I will come again and receive you... that where I am ye (even the apostles) may be also." "So, after this manner—"so shall we ever be with the Lord." Now as certainly as God's word "is not yea and nay," you cannot find a harmony in any other view. This agrees with the literal reading of man's creation, personal death and resurrection, or translation, at the Lord's coming. All plain Scripture, bearing on this point, is in harmony. [There is nothing in all this that interferes with the true Bible view. The saints perform no part of the atonement; it is not necessary for them to go into God's presence. The great truth is plainly taught in Lev. 16th, in the two goats, both of which typify Christ, one of which is slain, and then the other bears the sins of the people into the wilderness—typifying what Christ does in the spiritual world, while separate from his body. Paul, when absent from the body, expected to be present with the Lord.] I know you quote 2 Cor. 5:1-6; Phil. 1:23; but there is only one way revealed to be "clothed upon with our house which is from heaven." That is described by this apostle. (1 Cor. 15:50, 55, &c.) The texts you quote only mention the event, and its desirableness. The other mentions the time and manner—it is by the resurrection, "at the last trump." Thus there is

